



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. VI.

[J. J. OWEN, EDITOR AND MANAGER,  
734 Montgomery St.]

SAN FRANCISCO, CAL., SATURDAY, JUNE 2, 1888.

[TERMS (In Advance): \$5.00 per annum;  
\$1.25 for six months.]

NO. 20.

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## GEMS OF THOUGHT.

Good actions are the invisible hinges of the doors of heaven.

Beautiful manners spring from self-control and a kind heart.

Truth is like the sun; whatever darkens it is but a passing cloud.

A higher morality, like a higher intelligence, must be reached by a slow growth.

Be good, sweet child, and let who will be clever; Do noble things, not dream them all day long; And so make life, death, and the future ever One grand, sweet song. —Charles Kingsley.

He who does a base thing in zeal for a friend, burns the golden thread that ties their hearts together.

The world is like a wheel incessantly revolving, on which human things alternately rise and fall.

The talent of success is nothing more than doing what we can do well, without a thought of fame.

Every great and commanding movement in the annals of the world is the triumph of enthusiasm.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter blessings around us.

There are sparks of divinity in every man's nature; yet, like the sparks of flint, they must be struck into life.

The characters of men placed in lower stations of life are more useful, as being imitable by greater numbers.—Atterbury.

Well blessed is he who has a dear old dead; A friend he has whose face will never change; A dear communion that will ne'er grow strange. The anchor of a love is death. —John Boyle O'Reilly.

Our mission in life is like unto the office of a vestal virgin, to keep perpetually burning within us the holy flame of divinity.

Men are so made as to resent nothing more impatiently than to be treated as criminal for opinions they deem true.—Spinoza.

A man who strives earnestly and perseveringly to convince others at least, convinces us that he is convinced himself.—From "Guesses at Truth."

A more glorious victory can not be gained over another man than this, that when the injury begins on his part the kindness should begin on ours.

Wouldst thou taste to the full the sweetness of life? Then keep thyself low at humility's feet. The sweetest of the cane is the part that grows nearest the earth.

As the sun is reflected in the tiniest dewdrop while giving light unto a world, so the grandeur of the All, while pervading the whole universe, is mirrored in every human heart.

## Problems in Life.—Materialization.

BY GEO. A. DELANEY.

O, heart of hearts, what can we give  
As recompense for all thy love,  
Revealed to us by those who live  
In Wisdom's light, in realms above.

In our ignorance of life and the power of spirit, many advanced Spiritualists ignore the fact of materialization. Yet to those who have witnessed this phenomena, and by their acts and thoughts have given strength and power to the spirits manifesting, all theory vanishes, and knowledge surpluses doubts. Thus the only question for us to solve is the law that permits spirits to return in human form, and in our presence vanish from our sight while we are holding them by the hand. The writer has witnessed so much of this phenomena under all kinds of conditions, in public and private test seances, that its study has advanced his conception of its problems.

Dr. Dean Clark, the inspirational lecturer, claims to have solved the problem, and says "Papa Holland," the control of Mrs. Williams' cabinet, says his theory is correct, namely—the cabinet being a bath of electric forces, the medium a magnet, the controlling spirits or workers in the cabinet gather the particles floating in the atmosphere thrown off from the sitters, and the spirits wishing to manifest place themselves into the cabinet or bath, and there are clothed in flesh and clothing, similar to the process of electroplating, as is now done by mortals.

The trance lecturer, J. Clegg Wright, contends that no personality or soul materializes; that the raps on the table, or any of the physical manifestations, are caused by the will power of the spirit manifesting, and all operate under one head; therefore the materialization of the body of a person is not a fact.

It would here seem from these mediums' statements that contradictions arise. The writer, to solve the problem, attended a seance given by Mrs. L. S. Cadwell of New York, for that phase of mediumship. The mother of the medium is a spirit of great power, who always comes for the express purpose of answering questions of a spiritual nature. I said, "Mother, there appear to be differences in opinion as to the mode and individuality of materialized forms presented to our view. Will you explain the process to me, that I may clearly comprehend its mysteries?" She said, "I will try. First, we, the cabinet spirits, form a battery or magnetic current from each of the sitters present to the cabinet. After gathering forces or magnetic power from each of you, we project our spirit body, a reflection of ourselves, into the cabinet, and by the magnetic action of our will we draw from the medium, and partly from you, the magnetic energy necessary to utilize you, the magnetic compositions you throw off, and thus clothe our projected bodies into a materialized form." I said, "Then the soul is not present in that materialized form of yours?" She replied, "Not by any means. It is only a reflection of ourselves; just as you reflect yourselves in mirrors; when you stand before a mirror; you could not stand the light of our presence if we appeared in person."

From this crude description, it would appear that Dr. Dean Clark and J. Clegg Wright are both correct, as far as they go. Yet their explanation is not clear to the comprehension of those in ignorance of the laws of spirits.

I have often noticed that positive spirits were stronger than those of a negative nature, showing that the will power of the spirit and the will of the sitters, when both acting in harmony, overcome the power of the medium and their controls, hence the spirits manifesting are able to give more satisfactory evidence of their own personality, and answer correctly questions concerning your own life and its surroundings.

When we take into consideration that the spirit manifesting is only a projected thought, under the magnetic conditions of the sitters, the medium and their controls, it is not a wonder that we receive as much knowledge from them as we now do; for, if the medium is of a worldly nature, their guides are generally so too, and the sitters generally are of that character. Thus persons looking for spiritual light and advice are many times disappointed,

simply from the fact that the conditions surrounding the spirit manifesting make it impossible for them to express their own opinions, as they are overcome by the force of opinions of a different character.

No phase of mediumship so much requires the careful scrutiny of conditions as that of materialization. In fact the mediums, to a great extent, control the spirit manifesting. Therefore to get truth we must seek thoughtful mediums, or deception will follow. No person ought to be allowed in a seance room for materialization until he has studied the phenomena sufficiently to learn the law governing conditions. Nor should sitters ask their spirit friends to manifest, when they know that improper persons are admitted, and skepticism and bigotry prevail.

Don't ask your spirit friends to go where you do not feel in harmony yourself. Remember your own spirit is meeting your friends—your inward self or spirit there appears—and if you would have perfect manifestations, be sure you are in a frame of mind to give to your spirit friends the strength necessary to overcome the conditions detrimental to that end. Therefore conditions are necessary to success, and from this side of life the conditions must be made for physical manifestations.

Spiritualists who respect the truth insist that mediums shall be decent and trustworthy, as they are essential to the character of the messages received. The writer has received many messages from his spirit friends at seances, that he knew were only the wish of the medium expressed. Therefore, I say, study well the character of the mediums, and from the standpoint of justice use your own reasoning power as to the facts presented. There is no law that prevents undeveloped spirits returning through mediums, yet like attracts like, and if you are honest, and the medium is honest, no dishonest spirit can molest the harmony of your circle.

Therefore conditions are necessary, and we on the mortal plane make them. All life is a condition. Law governs us in all we do. No man can sleep or eat unless favorable conditions are there. In fact, divine law demands conditions, and if we want the best results in life we must obey the conditions required for those results. Hence, to all who want to investigate spiritual manifestations, make conditions for the best results, and you will not be deceived by trick or personification. The spirit world only ask from all your love and sympathy. Let your hearts go out to your friends in spirit, as you would if they were in the form, and justice will then render you compensation by revealing to you the truth and fact of materialization, and say to the world—

Thus breaks the light on human souls,  
Conveyed to them through nature's laws;  
Then why not take and grasp it all  
By opening wide the now closed doors?  
Then, when your mission here is done,  
And life's great call will take you higher,  
Partake the victory you have won  
By deeds of valor all admire.

[Written for the Golden Gate.]

## Moving Onward.

BY GUSTIE F. HOWE.

Every now and then Talmage gets up a tirade against Spiritualism and Spiritualists. The subject seems to haunt the reverend gentleman. How have they injured him? Why does he resort to what he knows to be untrue to clinch his arguments. In the still watches of the night a dog may bark at the moon, and make every one feel uncomfortable and wakeful around him, but the moon rolls majestically on in all its splendor, swerving not, neither changing its course. And so Spiritualism will continue to do its mission, gathering into its fold thousands who are seeking consolation that can be obtained in no other direction, long after Talmage has left the mortal, and been obliged to return in spirit and ask forgiveness of those whose stumbling block he is to-day.

ONSET, May 22, 1888.

India embraces a territory as large as the United States east of the Mississippi river, and has a population of 250,000,000. Of these 175,000,000 are Hindus, 50,000,000 are Mohammedans, and the remainder are divided among other religions, as Buddhism, Parseism, etc. It is said that about three hundred dialects are spoken by the people of India.

## A Mormon Growl.

EDITOR OF GOLDEN GATE.

After closing my communication from Salt Lake City, and while waiting an hour and a half for a delayed Central Pacific train, I was introduced to an intelligent Mormon, to whom I plied many questions, and to which he replied as follows:

"Yes; I believe in polygamy, and have practiced it, but at present have but one wife; two out of the three I at one time had are dead. No; the Mormons are not now taking to themselves but one wife,—quietly yielding up what many of us (not all, however), consider a portion of our religious tenets, in obedience to Federal laws, and a growing public opinion. The Edmund's law you refer to, I, as well as all Mormons, whether believers in polygamy or not, consider most infamous, in this: it requires all Mormons, having a plurality of wives, to file a statement declaring which wife he will cleave to and designate those he will abandon. This feature no honest or honorable-minded Mormon will submit to. Why? because they all took upon themselves when entering into wedlock, with one or a dozen wives, a sacred obligation, to 'love, cherish and protect' each wife; and this obligation we consider as binding on us towards the fifth or tenth wife as to the first. And, moreover, many of these women have borne children to us, and now to abandon them to the cold charities of the world, and virtually declare our own children illegitimate, is a most heartless act to compel us to do; and the result is, many Mormons, probably a hundred, are now in jail, having been arrested under the unlawful cohabitation act, the penalty of which is three months in jail and a fine of five hundred dollars. You understand, sir, that all, or nearly all, of these marriages took place before any Federal laws were passed against polygamy, but which were sanctioned by our Territorial laws. You, of course, also understand that all laws relating to or prohibiting polygamy were purely State laws, the general government never having interfered with it until within less than a half dozen years."

"Forty years ago, the Mormons, in order to enjoy what we thought perfect religious freedom, came to this then wilderness country, and for years had no law except our own to control our actions one toward another. Then came a Territorial government, and quite recently other oppressive laws. I think I would be authorized in saying, in behalf of all the Mormons, that they would be satisfied and would obey the most rigorous laws that might be passed against polygamy in the future, if the Government would let us live up to the moral and paternal obligation we owe to our wives and to our children."

"We object to the unlawful cohabitation law, because it applies only to us Mormons. You Gentiles, who have but one wife, can cohabit with as many other women as you choose, and there is no minion of the law bounding your tracks to have you arrested, fined and imprisoned. In this we think we are persecuted, not in the interest of good morals or good government, but solely because we are Mormons."

"Then again, sir, what the Government is doing with our church property: It has taken possession of it with a view of confiscating it, because, as we are told, it can be used, if not to overthrow the Government, at least, it can be used against it. The idea that granite and cement which our temple and endowment house is composed of can be used against the Government, is simply moonshine. But if it were so, why has it not confiscated the Trinity church property in New York City? And why has it not confiscated the Catholic church property, amounting to a sum a thousand times greater than our own church property? And yet the Government sees no impropriety in the Catholics, Episcopalians, and other denominations, holding immense church properties. We think these laws were passed for no other purpose than persecution."

"At this we heard the welcome sound of the approaching locomotive hauling the train that was to bear us away, and I bade good-bye to my new-made Mormon acquaintance, and boarded the cars for Colorado Springs. I don't know why this

place is called Colorado Springs, unless it is because there are no springs here. AMOS ADAMS. COLORADO SPRINGS, May 21, 1888.

## Letter from Dr. Aspinwall.

EDITOR OF GOLDEN GATE.

We reached here last Friday, and thought we would stop over a day with our dear friends, Mr. and Mrs. Chas. Hepler, who are the salt of the earth and the unwavering friends of truth and progress. They met us at the depot with a carriage, and took us to their own pleasant home, where we found a bountiful supper in waiting for us at 9 P. M. After reaching justice to that, we found, before doing a stopping place in our conversation, that 12:30 had been reached, and with reluctance we parted for the night, to obtain the much needed rest, after a week's tedious travel from your beautiful city and the many friends left there.

The next day Mr. Hepler quietly notified a few of the friends of our arrival, and when evening came, some twenty made their appearance—they came to attend a seance, and meet their spirit friends. Many of them said they had counted the days until we returned to them, as we promised them we would, when here last fall. (On our way to California last fall, we stopped here and gave five seances at Mr. Hepler's house, and one in the public hall for the benefit of the Lyceum, and promised to return this way in the spring and stop.)

Mrs. Huston's guides held her this evening until 11:30. She was out the next day in a cold, damp, disagreeable wind, and at night was taken with a very severe attack of pneumonia and congestion of the lungs, and for the first twenty-four hours I feared that her days in the material body were numbered, the attack was so sudden and severe. Mrs. Hepler and I watched her constantly, until a change took place and I considered her out of danger. She is now fast recovering, and we hope to reach Minneapolis on Saturday or Monday next. Mrs. Beste came through with us as far as Kansas City.

There seems to be a general rally all along the line among the determined opponents of Spiritualism this year, to try and counteract its influence and growth among the people. The ministers and teachers of the orthodox churches are particularly active, and from Talmage down, or up, they are using every possible avenue to traduce its followers, make light of its phenomena, and send it and its believers to their orthodox devil.

But I find, in almost every instance, where they are challenged to an open, public discussion of the merits of Spiritualism versus Christianity, they invariably refuse, and very often couple with that refusal the most abusive, untruthful, and uncharitable remarks, as in the case of Talmage of Brooklyn when challenged by Judge Daily to a public discussion.

Still the work goes on. Ignorance is being dispelled; the great mass of humanity are becoming more liberal in their views, more charitable to their fellow beings, and refuse to accept faith of a hereafter, when the knowledge of it is obtainable. Most of the ministers and teachers of orthodoxy to-day either do not understand their Bible, or do not wish to, for to me and to thousands of others whom I know, it is filled with inspiration and Spiritualism, in fact take the spiritual part out of it, and the balance is made by the priests and rulers to enslave the minds of the people.

It is so strange to me that they, the preachers, can not see and accept that which Spiritualism brings them, viz., a knowledge of what they have been for ages trying to teach their followers to have faith to believe. I do not think the time is far distant when they will be forced to become more liberal in their views, or preach to empty pews. Note the crowds attending the services of Dr. Thomas and Dr. Swing, of Chicago. But I am writing at much greater length than I intended, and must close for this time.

With best wishes, I am, as ever, your friend, S. N. ASPINWALL. Fort Dodge, May 16, 1888.

He who would arrive at fairyland must face the phantoms.





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## Problems in Life.—Materialization.

BY GEO. A. DELESEE.

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Thus breaks the light on human souls, Conveyed to them through nature's laws; Then why not take and grasp it all By opening wide the now closed doors?

Then, when your mission here is done, And life's great call will take you higher, Partake the victory you have won By deeds of valor all admire.

[Written for the Golden Gate.]

## Moving Onward.

BY GUSTIE F. HOWE.

Every now and then Talmage gets up a tirade against Spiritualism and Spiritualists. The subject seems to haunt the reverend gentleman. How have they injured him? Why does he resort to what he knows to be untrue to clinch his arguments. In the still watches of the night a dog may bark at the moon, and make every one feel uncomfortable and wakeful around him, but the moon roars majestically on in all its splendor, sweetly, not, neither changing its course. And so Spiritualism will continue to do its mission, gathering into its fold thousands who are seeking consolation that can be obtained in no other direction, long after Talmage has left the mortal, and been obliged to return in spirit and ask forgiveness of those whose stumbling block he is to-day.

ONSET, May 22, 1888.

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## A Mormon Growl.

EDITOR OF GOLDEN GATE.

After closing my communication from Salt Lake City, and while waiting an hour and a half for a delayed Central Pacific train, I was introduced to an intelligent Mormon, to whom I plied many questions, and to which he replied as follows:

"Yes; I believe in polygamy, and have practiced it, but at present have but one wife; two out of the three I at one time had are dead. No; the Mormons are not now taking to themselves but one wife,—quietly yielding up what many of us (not all, however), consider a portion of our religious tenets, in obedience to Federal laws, and a growing public opinion. The Edmund's law you refer to, I, as well as all Mormons, whether believers in polygamy or not, consider most infamous, in this: it requires all Mormons, having a plurality of wives, to file a statement declaring which wife he will cleave to and designate those he will abandon. This feature no honest or honorable-minded Mormon will submit to. Why? because they all took upon themselves when entering into wedlock, with one or a dozen wives, a sacred obligation, to 'love, cherish and protect' each wife; and this obligation we consider as binding on us towards the fifth or tenth wife as to the first. And, moreover, many of these women have borne children to us, and now to abandon them to the cold charities of the world, and virtually declare our own children illegitimate, is a most heartless act to compel us to do; and the result is, many Mormons, probably a hundred, are now in jail, having been arrested under the unlawful cohabitation act, the penalty of which is three months in jail and a fine of five hundred dollars. You understand, sir, that all, or nearly all, of these marriages took place before any Federal laws were passed against polygamy, but which were sanctioned by our Territorial laws. You, of course, also understand that all laws relating to or prohibiting polygamy were purely State laws, the general government never having interfered with it until within less than a half dozen years."

"Forty years ago, the Mormons, in order to enjoy what we thought perfect religious freedom, came to this then wilderness country, and for years had no law except our own to control our actions one toward another. Then came a Territorial government, and quite recently other oppressive laws. I think I would be authorized in saying, in behalf of all the Mormons, that they would be satisfied and would obey the most rigorous laws that might be passed against polygamy in the future, if the Government would let us live up to the moral and paternal obligation we owe to our wives and to our children."

"We object to the unlawful cohabitation law, because it applies only to us Mormons. You Gentiles, who have but one wife, can cohabit with as many other women as you choose, and there is no notion of the law hounding your tracks to have you arrested, fined and imprisoned. In this we think we are persecuted, not in the interest of good morals or good government, but solely because we are Mormons."

"Then again, sir, what the Government is doing with our church property: It has taken possession of it with a view of confiscating it, because, as we are told, it can be used, if not to overthrow the Government, at least, it can be used against it. The idea that granite and cement which our temple and endowment house is composed of can be used against the Government, is simply moonshine. But if it were so, why has it not confiscated the Trinity church property in New York City? And why has it not confiscated the Catholic church property, amounting to a sum a thousand times greater than our own church property? And yet the Government sees no impropriety in the Catholics, Episcopalians, and other denominations, holding immense church properties. We think these laws were passed for no other purpose than persecution."

At this we heard the welcome sound of the approaching locomotive hauling the train that was to bear us away, and I bade good-bye to my new-made Mormon acquaintance, and boarded the cars for Colorado Springs. I don't know why this

place is called Colorado Springs, unless it is because there are no springs here.

AMOS ADAMS.

COLORADO SPRINGS, May 21, 1888.

## Letter from Dr. Aspinwall.

EDITOR OF GOLDEN GATE:

We reached here last Friday, and thought we would stop over a day with our dear friends, Mr. and Mrs. Chas. Hepler, who are the salt of the earth and the unswerving friends of truth and progress. They met us at the depot with a carriage, and took us to their own pleasant home, where we found a bountiful supper in waiting for us at 9 P. M. After doing justice to that, we found, before reaching a stopping place in our conversation, that 12:30 had been reached, and with reluctance we parted for the night, to obtain the much needed rest, after a week's tedious travel from your beautiful city and the many friends left there.

The next day Mr. Hepler quietly notified a few of the friends of our arrival, and when evening came, some twenty made their appearance—they said to attend a seance, and meet their spirit friends. Many of them said they had counted the days until we returned to them, as we promised them we would when here last fall. (On our way to California last fall, we stopped here and gave five seances at Mr. Hepler's house, and one in the public hall for the benefit of the Lyceum, and promised to return this way in the spring and stop.)

Mrs. Huston's guides held her this evening until 11:30. She was out the next day in a cold, damp, disagreeable wind, and at night was taken with a very severe attack of pneumonia and congestion of the lungs, and for the first twenty-four hours I feared that her days in the material body were numbered, the attack was so sudden and severe. Mrs. Hepler and I watched her constantly, until a change took place and I considered her out of danger. She is now fast recovering, and we hope to reach Minneapolis on Saturday or Monday next. Mrs. Beste came through with us as far as Kansas City.

There seems to be a general rally all along the line among the determined opponents of Spiritualism this year, to try and counteract its influence and growth among the people. The ministers and teachers of the orthodox churches are particularly active, and from Talmage down, or up, they are using every possible avenue to traduce its followers, make light of its phenomena, and send it and its believers to their orthodox hell, presided over by their orthodox devil.

But I find, in almost every instance, where they are challenged to an open, public discussion of the merits of Spiritualism versus Christianity, they invariably refuse, and very often couple with that refusal the most abusive, untruthful, and uncharitable remarks, as in the case of Talmage of Brooklyn when challenged by Judge Daily to a public discussion.

Still the work goes on. Ignorance is being dispelled; the great mass of humanity are becoming more liberal in their views, more charitable to their fellow beings, and refuse to accept faith of a hereafter, when the knowledge of it is obtainable. Most of the ministers and teachers of orthodox to-day either do not understand their Bible, or do not wish to, for to me and to thousands of others whom I know, it is filled with inspiration and Spiritualism, in fact take the spiritual part out of it, and the balance is made by the priests and rulers to enslave the minds of the people.

It is so strange to me that they, the preachers, can not see and accept that which Spiritualism brings them, viz., a knowledge of what they have been for ages trying to teach their followers to have faith to believe. I do not think the time is far distant when they will be forced to become more liberal in their views, or preach to empty pews. Note the crowds attending the services of Dr. Thomas and Dr. Swing, of Chicago. But I am writing at much greater length than I intended, and must close for this time.

With best wishes, I am, as ever, your friend,  
S. N. ASPINWALL.

FORT DODGE, May 16, 1888.

He who would arrive at fairyland must face the phantoms.



[Written for the Golden Gate.]

## Occultism.

BY MRS. L. H. CHAMFORD.

A knowledge of the occult forces of nature, whose imperial heights so many are striving to attain, and whose mysterious depth all scientists are endeavoring to fathom, is of the utmost importance to the human race. One difficulty we ever find in our efforts to present our views upon any subject that mankind are not familiar with, is the different meaning conveyed to each individual by the language used to express our ideas. What may mean one thing to one, may convey quite a different meaning to another. We are all inclined to interpret whatever theories may be presented in such a manner as to harmonize or assimilate with our own conceptions. Those who term psychometry the science of the soul, may really mean science of spirit, when a correct analysis of the derivation of the two words is fully understood.

Psychometry or the science of the spirit, must be thoroughly comprehended, if we ever expect to get a clear definition of its real merits as a science.

The question arises, How can a knowledge of the occult forces of the universe be obtained by man? How shall we unlock the great storehouse of physical nature, and extract therefrom the wonderful secrets of her chemical laboratories? How shall we enter the spiritual realm of universal law, make our demands upon the infinite reserve forces, and find a supply to satisfy them?

We must ever reach out to the sources above and beyond us, to the great infinite sphere of all knowledge, and through the intuitive perceptions of our spiritual beings we will receive the sacred baptism of inspiration, that will write its impress in indelible characters upon the frontlets of time. We must shut away from us the external, enter into the interior realm of human consciousness, and read therefrom the lessons of the ages. Through this ever open doorway shall come to us replies to all our questionings. But we must remember that whatever may come to us through human avenues of thought, will ever partake of the coloring of the avenues through which it is given. If you fill a colored glass with pure water, although the water remains as pure as crystal, yet looking through the glass it partakes of the color of the glass that contains it. Again, if you force the purest water through a muddy channel, the water will never be free from the impurities of the channel through which it has passed. From these facts we should derive many lessons that all will do well to heed. We should never accept as infallible the utterances of any one, but bring into requisition our own reason and judgment, weigh and estimate everything in their scales, and adapt and apply to the demands of our own spirits whatever they can assimilate. We should ever reject that which our own reason and judgment can not endorse. We do not advise a denial of what may be presented, but wait till the demands of our spirits can assimilate and adapt to their needs what they now reject.

The science of spirit, or the quickening of the spiritual perceptions, is the only force in nature whereby we are enabled to enter into the inner temple of life, and read therefrom the relative relation of the individual manifestations of existence to each other, and diagnose their attributive characteristics. The leading events of each and every life are photographed upon the sensitive spiritual organizations that are co-existent in all the manifestations of nature. Every event, every act, motive, thought, and desire of our lives are indelibly stamped upon the tablets of time, and will ever remain as monuments of good or ill throughout the infinitude of relations and conditions. They can never be effaced, or blotted out of the book of life. Can you blot out of infinitude the time in which any act of our lives occurs? This is an impossibility. Can you efface the act, and leave the time in which it occurs a blank, spotless page, in the great book of infinitude? This also is impossible. Then the act, and the time in which it occurred, remain photographed upon the tablets of our lives, and when the psychometrist enters into the spiritual realm of our being, the tablets, upon which are written the records of our lives, are presented, and from this great book of revelations is read our recorded history. This book of life is ever held up before our spiritual natures, and therein we see reflected in vivid coloring every act, motive, thought and desire of the sphere of consciousness being.

Infinitude is an immense reservoir, receiving into its embrace every act, motive, and desire of our lives. They become deposits in the bank of infinitude, upon which checks drawn, payable at sight, will be honored at the desk of infinite relations in the spiritual spheres of existence. This is the punishment—the hell or the heaven—that is accorded to every human soul through the infinite laws of the universe.

We are told that there is a skeleton in every household. Acts of wrong, of injustice perpetrated, whether inflicting pain upon ourselves or others, are the skeletons that haunt all human life. They are the ghosts that point the finger of accusation, and condemnation at every wrong-doer. Photographed upon the

tablets of individual life, evil acts become self-accusers that ever walk by our sides, by day and by night, through all the busy marts of commerce, through the gay and festive throng where pleasure revels run high and the flowing bowl of intoxication drowns seeming consciousness. Yes, ever by our sides, sleeping or waking, walks the avenging angel.

Through a quickening of the spiritual perceptions the psychometrist sees the skeletons that are photographed upon the tablets of each human life, can tell their sequence and their power, and often shrink from a generalization of the vices of those calling into requisition their wonderful gifts. Nature coolly and deliberately exposes the secret vices of all. She writes them in indelible characters, in all forms and faces. If the psychometrists were true to their spiritual unfoldment, and would give voice to all they see written in these books of human life, they would awaken into activity forces that would quicken into life the higher and better natures of men and women. Men and women must not flatter themselves that the skeletons of their evil deeds are hidden in the secret chambers of their own beings. Not so. The unrestful and perturbed spirit can not disguise its unhappiness and unrest, but leaves an impress on face and form as a legacy of injustice and wrong.

Justice is almost unknown in our fair land. Social treachery, political chicanery, moral turpitude and degradation enslave both men and women. Vice and dissipation are the ruling elements in the body politic of this great nation. These monsters rob life of its most sacred treasures, and wreck on time's tempestuous sea many frail barks of human life, freighted with nature's fairest promises of noble womanhood, and grand and imperial manhood.

The divine mission of the psychometrist should be to publicly expose these monsters that sit as umpires at every feast, that trail their slimy lengths through our fairest homes; through our legislative halls, through all our educational institutions, through all church organizations; in fact, through all civilized society they leave their poisonous breath and fetid pollution, until all nature turns with loathing from such a desecration of her best and noblest gifts.

Fidelity, honor, and integrity lie buried beneath the debris of debauchery and degradation. The tottering footsteps of age and decrepitude are trending the downward road that leads to desolation and death. Children, mere braves, are following in their wake. Brave youths and gentle maidens become wrecks, physically, morally, intellectually and spiritually ere they have reached the age of accountability, yea, of moral responsibility. Ostracism from society prevents them from rising to a higher plane of moral heroism.

Society everywhere, in all climes, and among all people, is to-day making its demands upon all true men and women, upon all philanthropists, teachers, preachers and priests, to rise up in their true majesty and strength and aid in building up a grander and truer system of government, and a nobler and purer system of education. We should ever keep in view a higher moral standard, and banish from this the fairest land and loveliest, all that debases all that prostitutes our noble sons and fair daughters, and renders them unfit temples for the living God.

Go ye into all the earth and gather into the folds of your protecting care and moral influence the poor little street gamins, the fatherless and motherless waifs, whose moral natures are being polluted by vile and degrading association; place them in homes of love where they can feel the touch of kindly hands; imprint upon their tender lips the kiss of sympathy; keep them from the sloughs of degradation and crime, and from all evil influences, until their life habits have been formed; hold them upon a higher plane of life, while their plastic natures and receptive minds will receive a lasting imprint of life's highest, holiest, and divinest expression.

In this grand work of love psychometry and psychology, twin sisters in the realm of natural science, must go hand in hand. Psychometry, the aggressive force, ever tearing down the old, and psychology, the protective love element, the angel of harmony, when its influence is rightly directed, to build up the new, and relegate each human soul a birth into higher, noble, and grander spheres of action on this physical plane of life.

We have said that every act of the human spirit is indelibly stamped or imprinted upon the tablets of time, ever to remain as monuments of good or ill, as we may elect. We would further say that this divine photography is not limited to the individual spiritual organizations of human life, but every manifestation of the infinite laws of the universe have their recorded history. The pearly shell beneath the ocean's briny depths is touched by photographic lens of Nature's imperial wand, and the brilliant prismatic colors of the rainbow's glory arch, are left as imprints of this wonderful power.

The snow-crowned heights of yonder granitic formation, the tiny pebbles in the running brook, and the flinty boulder, worn smooth by the mountain torrents, each have a recorded history, and convey to the psychometrist the reflected evidence of a power divine, that, in the infinite realm of spirit and matter, leaves photographed in indelible yet invisible characters the history of all periods of

time as a legacy of immutable law and divine harmony in this illimitable universe.

The sphere of the psychometrist is to read from these photographic tablets of time the unfolded records of the history of all past ages, and take a retrospective view of the handiwork of creative munificence through a power divine.

[Written for the Golden Gate.]

## Re-Incarnation.

Re-incarnation, which is having its advocates among a certain class of thinking Spiritualists, is a thought of such repulsion with many as to make a desire for annihilation preferable; indeed, it would be a species of annihilation if carried to its legitimate conclusions. The fact that we still live after death being established, and are supposed to have gained all the experience necessary, why should we enter a body again upon earth, and if we do, what is to become of the germ which is supposed to be propelling the new life, and what of the one that is supposed to be re-incarnated? Can the new and the old be amalgamated, and how long is this dual existence continued? One or the other must be lost to life unless they are blended; and why should such a blending be necessary?

By the laws of magnetic attraction, it seems possible that one spirit may take possession of another and act with it as one, till, if long continued, it becomes actual of possession, the devils supposed to be cast out by Christ and his apostles, or even, perhaps, the lunatics of modern times. But for an infant's body to be able to contain the fully developed spirit of a man, requires a stretch of imagination equal to the capacity of entire invention.

Now, believing these persons who assert their belief to a prior existence of which they have consciousness might be possible, providing every one could make the same assertion, but as the idea of those who do, seems hazy, why not believe them to be the victims of imagination, and that a second experience of earth life need not be dreaded. All are not as fond of their present fleshy habitation as one would fancy the believer in re-incarnation might suppose, consequently, the pleasure of the belief would not always be appreciated; still, if it is a truth, let us have it; and if any re-incarnated person is really aware of it and will give us proof to that effect, we shall be most happy to receive their testimony, but hundreds alone can satisfy us. Hallucination is so possible that we want more evidence than we have yet heard adduced to substantiate it, especially as we believe in ascension, and not retrogression.

Now, as philosophers, we might like to re-visit this planet after we had once left it, but as re-incarnated beings having new forms of earth-life to contend with in the world, who can see any advantage, unless our ideas are so very small and so little capable of expansion, that only this very lowest limitation of planet life has the power to develop it? We can not believe it. We do not wish to believe it. There is nothing we may not learn, perhaps, in this world; but if we have to be encumbered by the very unsatisfactory body in order to do so, a final farewell to earth-life would be more desirable. True, if we are in the faith, we may be able to elevate the body; but brethren, excuse us, if we prefer to discontinue in its existence.

The philosophy of Swedenborg, while it includes the final abandonment of the body, asserts the conjugal principle or divine philosophy of marriage, or two souls in the union of one, it does not necessarily follow that these must be incarnated at the same moment, or return to earth for the purpose. That the soul seeks its mate, is a natural conclusion in divine ethics, as the male and female principles are supposed to be necessary to the formation of a perfect whole, but as the law of attraction is supposed to be greater in the spirit life than in the material, these are not likely to be repeated, and the foregoing conclusion is, that, in the life after death, the not being given in marriage simply means that the divine law has so perfected its work that the union of two souls as one has made that perfect whole that constitutes the angelic from which there is no departure and no such thought conceivable. If in union is peace, why is discord to be dreaded, and why should return to earth in incarnation be necessary to substantiate such happiness, as only variance proves the attraction unreal.

We will have none of it, till, at least, some dozens of this substantial soul-mating, through incarnation, has proved itself real, and some dozens of these soul-mated re-incarnates on earth, have materially demonstrated the possibility of their theory, and the "Eons and Eons" have shown more positive results.

With all due deference to the thoughts and principles of the "Sun Angel Order of Light," we can only say it convinces us of nothing, but the desire of somebody to be useful to the world in a way we cannot understand. Reiteration of the desire has not made clear to us its claim to infallibility. If reiteration is proof we have had proof; but we want something at present more practical amongst Spiritualists, and that is positive proof of any identity through the spirits themselves; and if we can prove there is no falsification in the present in this respect, we will

leave the future re-incarnation to take care of itself, or at least we all feel more inclined to believe that no wandering, discontented spirit, has seized upon some poor medium to upset with its nonsense, giving us more to think of than in our feeble mental condition we can at present grasp. Now, we need harmony brought out of discord in one respect.

Before we accept the teaching of any spirit, we want them identified or some tangible reason given for their appearance to any one of us. Why, for example, does some poor man, who goes to a slate-writer of undoubted veracity, and on one side of the slate receive an excellent test, and on the other as palpable a falsehood? Why should he go to a spirit-photographer, pay for a picture covered with faces, to be sure, and not one he ever recognizes? This happens repeatedly. Why should Michael Angelo be attracted to a person in humble life who has evinced no talent for art, and make an attempt, which, however good as a spirit picture, could hardly fail to be more than a dam as he himself would have painted it. These are questions to be asked in all seriousness, before we can overcome the skeptic's ridicule, or the church's anathema and belief in evil spirits.

Investigation is needed—harmonious investigation—to understand the natural laws of our belief. Let us first cast out the money changers of our temple, when we get it, protecting our mediums, so they can worship God and not Mammon, thus keeping all worldly influences out of their atmospheres, and giving them opportunity to investigate their own gift. By helping others to do so, this may help to enlighten us, and in so doing help as well in getting rid of some of that imaginary hundred thousand our friends have been anxious to dispose of. Our oracles will then possibly become reliable, and sinners against us cease to scoff.

C. E. S.

[Written for the Golden Gate.]

## What is Spirit Force?

BY THOMAS COOKE.

It would have been more in order, perhaps, to have written this article before the one preceding it as to "The Fruits of Spiritualism?" But it matters little, so we proceed.

We all, friend and foe, know the fact of spirit phenomena; some as the return of departed friends; others as the works of the devils and imps; and still others as legerdemain or a stupendous delusion; whilst there are a few who accept it as a mixture of all of these. Still others embrace it all in one word, "Occultism," which means a hidden force. As all force, of whatever character, is "occult," hidden or invisible, all can see at a thought how definite that term is. The term "Spiritualism" is just as clear and lucid and no more so. For we have Catholic Spiritualists, Protestant Spiritualists, Methodist Spiritualists, Christian Spiritualists, Infidel Spiritualists, *ad infinitum*. Each of these conglomerate lites and lists tries to foster and build up, urge on, destroy or tear down, subvert or pervert this "occult" force to his or their own way of thinking, and yet it remains blind and deaf to their designs, entreaties and machinations. The operations or manifestations of spirit, in heaven or on earth, can no more be controlled by mortals or angels (to urge or stay it) than an infant can the revolution of the earth upon its axis.

Thus one endeavors to help forward the cause of Spiritualism, and another to prevent its growth. As well might a person try to help the train of cars or steam vessel on which he is only a passenger. Spirit force is a natural outgrowth of the times, and is over, under and through all. It is a vortex of unquestioned power, as well as intelligence, that whirls and carries forward men as individuals or as nations. All that men or angels can do is to look, wonder and believe. One man comprehended this truth, when he declared, "Of mine own self I can do nothing; that which you see me do, and hear me say, is not me, but the Father (Spirit Force) which dwelleth within me, he doeth the works. I did not come into the world of mine own self; but I was sent, not to do mine own will, but the will of Him who sent me." But he saw and said that people could not receive the truth then, but that in time it would again be divulged and proclaimed, that preceding its advent this aggregation of Spiritualism would be abroad on the earth, as we have said, all admit in one way or another.

So it is "round and round we run," and truth is about to come uppermost; for nature in all her forces, including all the angels in heaven, declare that man, even to "the hairs of his head," must obey and be subservient to this All-Father, or Spirit Force. He doeth all things. Hence, as the inspired Pope said,—

"To him no high, no low,  
No great, no small,  
He fills, He bounds,  
Connects and equals all."

This is nature's truth (no religion) that Jesus taught. "To it (and so to Him) must all Spiritualists come. Therefore, we join in the cry, 'Come to Jesus!'" which means truth. More anon from the spirit of truth.

"THE ARK was built in a warm country, wasn't it, teacher?" asked the bright girl of the class. "Yes; what is now known as Asia Minor." "Then where did Noah get two polar bears from?"

## ADVERTISEMENTS.

JUNE 3d. — 1888 — JULY 1st.

— THE —

## California Spiritualist's

## Camp-Meeting!

— WILL BE HELD AT —

LAKE: MERRITT: PARK!

EAST OAKLAND, CAL.

(Same place as last year.)

Commencing on Sunday, June 3, 1888, Continuing Over Five Sundays.

I. C. STEELE,.....President.

PASCADERO, CAL.

## THE MEETINGS.

Lectures, Test Meetings, Conferences and Experience Meetings, will be held every day, except Mondays, during each week. The finest imported and local talent has been secured.

## THE SPEAKERS.

Our foremost advocate this year is the well-known Eastern Inspirational Speaker,

MRS. R. S. LILLIE,

Of Boston, Mass., who will be assisted by

J. J. MORSE,

England's Celebrated Trance Speaker, and

W. J. COLVILLE,

The Celebrated Inspirational Lecturer. With the above named able advocates, and the services of such workers as

W. W. MCKAIG,

W. E. COLEMAN,

J. J. OWEN,

DR. C. C. PEET,

MRS. J. SCHLESINGER,

MRS. SARAH A. HARRIS,

And others of our home talent, the platform will leave nothing to be desired.

## THE TEST MEDIUM.

For this season the board have secured the exclusive services of the celebrated and highly recommended test medium,

EDGAR W. EMERSON.

Whose reputation in all the leading cities of the East, justly place him in the front rank among those in his peculiar line.

NOTE.—The public is informed that Mrs. Lillie and Mr. Emerson will not appear at any other place during their visit to this State. They leave the Coast immediately at the close of the Camp.

DR. J. V. MANSFIELD,

(The Spirit Postmaster), will also be with us during the Camp-Meeting.

MRS. ADA FOYE

Will attend the Camp, giving her marvellous "ballot" seances, which have astonished and delighted thousands.

## MUSIC.

The musical arrangements are of the most satisfactory nature, and include the services of

MR. J. T. LILLIE,

Who is an able and pleasing soloist,

MRS. E. W. CLARK,

And others.

## THE SAN FRANCISCO CORNET BAND.

Will furnish music (string and brass), at each of the Sunday meetings, besides giving an Open Air Concert.

## SPECIAL ASSEMBLIES.

These will include a MEMORIAL DAY, a CHILDREN'S DAY, and a LITERARY and SOCIAL MEETING every Friday evening.

## A DEVELOPING CIRCLE.

Mr. J. J. Morse will hold another of his successful Developing Circles every Tuesday, Thursday and Saturday mornings during the Camp. Fee for the services of twelve sittings, \$5.00. No single admissions.

## SPIRITUAL SCIENCE CLASSES.

A class will be held by W. J. COLVILLE every Monday, Wednesday and Friday mornings during the Camp. Fee, for the course of twelve lessons, \$2.50; Single admissions, 25 cents.

The above gentlemen have generously agreed to donate half the proceeds of their respective meetings to the funds of the Association.

## TIMES OF MEETINGS.

Sunday meetings will commence at 11 A. M. and 2:00 and 7:30 P. M.; Week day meetings will commence at 10 A. M., and 2:30 and 7:30 P. M.

## TENTS.

Tents will be rented at the lowest price, which will only cover their cost to the Association.

## RESTAURANT.

There will be a good Restaurant upon the Grounds, where excellent meals can be had at a reasonable price.

## CIRCULARS AND GENERAL INFORMATION

Can be obtained from

MR. GEO. H. HAWES,

Corresponding Secretary,

320 Sansome Street, San Francisco, California.



## Marvelous Manifestations.

EDITOR OF GOLDEN GATE.

H. W. Gould, Mr. Day, Mr. Chapman, Mr. Allen, Mr. and Mrs. Newcomb, Mr. and Mrs. O. B. Lisher, Dr. Munger, nine in all, composed a private circle to whom Mrs. Elsie Reynolds gave a seance at her residence in San Diego, on Thursday evening, May 4th, the following account of which we most respectfully request you to publish in the columns of the GOLDEN GATE.

For all who are familiar with the marvelous phase of full form materialization, and especially with the mediumship of Mrs. Reynolds, no assurance of "test conditions" will be needed; but for the benefit of others, and especially for those who have been mystified by the persistent cry of fraud, we will say that we know, each one for him or herself, that the presence of mortal confederates was an absolutely physical impossibility, and that the forms that appeared were materialized spirit persons, one and all.

Owing to the exceptionally good harmony in this seance, the number of forms materialized, their strength and manner of coming, their vivacity, and the confidence with which they approached any and all in the seance room, surpassed anything that we have seen or heard of.

A little before 8 o'clock the medium sat at the organ in front of the cabinet, or curtain, and began playing and singing the "Sweet By and Bye," being assisted by the circle, when almost simultaneously Capt. Bird, chief of her spirit band, stepped from behind the curtain to her side, and remained there until three or four verses had been sung, and then, laying his hand on the medium's head, entranced and led her into the cabinet; a moment after which a little spirit girl walked out and kissed her brother, held a short conversation with him, and disappeared, being followed by a lady leading a little child, who approached the same person, the child clinging on to the gentleman's lap, and remaining there for several minutes, while the spirit mother conversed with those nearest her.

Next, a female form, daughter of a gentleman and lady in the circle, emerged from the cabinet, leading four little children to their grandparents, one of the little tots saying she wanted to sit on "grandma's lap," which she did for several minutes, when she got down, and, with a leap, sprang on to her grandpa's knees, at the same time throwing her arms about his neck and rapturously kissing him. Following these appeared Miss and Mrs. Morse, when in the mortal, of Minneapolis, and standing outside the curtain sang a duet most beautifully and with remarkably distinct enunciation; in fact, one very rarely hears the words so plainly spoken while being sung, nor is it often that one is privileged to hear soprano and alto more beautifully rendered. These two spirits are favorites here, having often appeared while Mr. Morse, father and husband was visiting here last winter, during which time they often sang behind the curtain, but never outside until the present time. As these disappeared, a form sprang out and ran to Dr. Gould, and with a bound, sprang several feet, lighting on one of his knees, closely followed by another, who leaped on the other knee, while a third sprang with both knees on the laps of the other two spirits, this one being followed by a fourth, but there being no room on the Doctor's lap, contented himself with standing by and looking on, and with the usual greeting.

After these had disappeared, and almost before the last form had disappeared behind the curtain, there filed out, one at a time, and in close marching order, a troop of ten! This was one more than there were mortals in the circle, there being but nine of them.

These ten came very strong, and flitted around the room, greeting first one another, pretty much as a lot of romping children would meet their friends at a picnic. After these, six little children came out at a run, and with a bound, sprang on to Mr. Lisher's lap, until he was literally hidden from sight.

Here the circle, all but two, raised to their feet, and for a time it seemed that bedlam was here! Spirits and mortals mixed in indiscriminate confusion. Spirits came and went, literally in droves, or in streams, running hither and thither, embracing and kissing their friends with all the enthusiasm of frolicsome children. No one tried to keep count, or to tell how many were out at once. In fact, it is doubtful if any one could have kept count, for they came and went in a continued stream, and were so intermixed with the mortals, and there was such confusion and shouting, that no one thought of anything but the happy throng around him. No pen can adequately describe this marvelous scene, nor is it likely that its equal has ever occurred on this planet. Its mere contemplation seems to daze one; in fact, it was emphatically an enchanted scene; an oasis in the desert of life; "a thing of beauty that will be a joy forever."

After this indescribable scene, which lasted for many minutes, and after thoughts of less exciting interest had transpired, the light was turned out, and many beautifully illuminated spirits came—four and five a time. Five of them, with one of the lady mortals who was controlled by one of their tribe, sat down in a circle and held a most animated

"council." Children (Indian) scuffled and played, just as mortal children are wont to do. Spirits played the organ and sang most beautifully, "Sister Agnes" playing and leading the singing, while three other spirits stood by and assisted. Oh, how beautifully was this "Sister Agnes" illuminated, and her "Rosary" was absolutely gleaming with light. All in the room had a good opportunity to examine it, as she showed it to all and while playing the organ, gave it to a little Indian girl, who went through the performance of saying her prayer, by pretending to count the beads.

A very remarkable feature of this never-to-be-forgotten seance was the great number of children that materialized, and the strength and confidence with which they came to any and all in the circle; and no better illustration could be given or asked, as to the value of harmonious conditions, than was here exhibited.

No one here doubted the truth of materialization, or the honesty of the medium. All well knew the premises and the impossibility of confederates. All had attended many seances in the same room, and with the same medium. Some as many as fifty or more, and one, at least, more than a hundred; therefore, an atmosphere of confidence, harmony and sympathy pervaded the room, and hence the marvelous results. And so might all be blessed, if all would lay aside their prejudice, learn the truth, and enter the seance room in the same condition of mind.

Oh, my skeptical, spiritual friends, what terrible wrongs have you done yourselves, and poor, persecuted, materializing mediums, by your self-enforced ignorance and unreasoning prejudice toward these unoffending mediums. Why will you not go, calmly, kindly, and patiently, and investigate this greatest of all truths? Violence, grabbing and denunciation is not the way to test this great mystery. Don't think that because you do not understand or comprehend the matter, or because old Mother Nature did not wait to consult you before formulating her unchanging laws concerning these things, that you have a right to dictate your own conditions to the angel world, or to the metes and bounds by which they shall be circumscribed. And among other important matters, don't forget that he that has given a subject much careful investigation is in better condition to decide that subject, than he who has given it very little attention, or no attention at all.

Thousands of intelligent and honest men and women have given many months and years to the careful investigation of this subject of materialization, and among these you will find no doubters; while other thousands attend, at most, two or three seances, or none at all, and poison the atmosphere with cries of fraud, every word of which is ammunition for enemies of the cause, and is industriously used to crush mediums of all phases, and to defeat the angels in their heaven-born mission of uplifting suffering humanity! In a word, you are your own, as well as all mediums', worst enemy.

Think not that the outside world has any more confidence in, or respect for your intelligence and honesty than they have for the mediums you denounce as frauds, or their defenders whom you denounce as "aiders and abettors of fraud." They simply accept your charges as proof that all mediums are frauds, and all Spiritualists fools or rillians.

Here was a seance where the conditions were as faultless as they well could be; and the result was that fully a hundred forms, a large portion of whom were little children, materialized and moved about with the strength and confidence of mortals—enthusiastically greeting their friends with fond embrace and loving words and kisses, whereas the presence of one hostile mind, in the words of "Gruff," would have "marred the whole seance," and no doubt that person would have gone away denouncing the whole thing as fraud.

JAMES ALLEN,  
San Bernardino,  
D. L. NEWCOMB,  
Mrs. D. L. NEWCOMB,  
Dr. H. W. GOULD,  
O. B. LISHER,  
M. A. LISHER,  
Geo. H. CHAPMAN.  
SAN DIEGO, May 12, 1888.

ONE Sunday, as a certain minister was returning homeward, he was accosted by an old woman, who said: "Oh, sir, well do I like the day that you preach!" The minister was aware that he was not very popular; and he answered: "My good woman, I am glad to hear it. There are too few like you. And why do you like when I preach?" "Oh, sir," she replied, "when you preach I always get a good seat."

THE BOOKS of the British Museum are bound on a principle,—historical works being in red, theological in blue, poetical in yellow, natural history in green. Each part of a volume is stamped with a mark by which it can be distinguished as Museum property, and of different colors: red indicates that a book was purchased; blue, that it came by copyright; and yellow, that it was presented.

While the slightest inconveniences of the great are magnified into calamities; while tragedy mouths out their sufferings in all the strains of eloquence, the miseries of the poor are entirely disregarded, and yet some of the lower ranks of people undergo more real hardships in one day, than those of a more exalted station suffer in their whole lives.—*Goldsmith.*

## Letter from Brooklyn.

EDITOR OF GOLDEN GATE:

Although not exactly on a spiritual tour or investigation, as on our last trip North, we felt a desire, amidst our worldly affairs, to feel the rapport of a spiritual gathering. Hearing of a conference to be held at the hall of the Spiritual Society of this place, we wended our way thither, in company with a guide.

In the Johnson Building, at the corner of Flatbush avenue and Fulton street, we found a cozy and comfortable meeting-room with a seating capacity of perhaps a hundred persons. Shortly after our arrival, Mr. Jones, the manager, stated that the subject of discourse would be the "Relation of Spiritual Life to Civil Government." The subject was intelligently enough handled, but the speaker surprised us in the offset, by stating that he was not yet a convert to Spiritualism, and proved it by the way he delivered himself when self came into play. Outside of this, he was certainly an inspirational medium or writer. Not that we object to a non-Spiritualist discoursing from our rostrum, but it seems strange nevertheless, and caused us to picture to ourselves a Mohammedan, who is not yet a convert to Christianity, stepping upon a pulpit and preaching or trying to teach Christianity to Christians.

On the following Sunday morning we were conducted to the Columbia Conservatory of Music, corner of Bedford avenue and Fulton street, where Mrs. Striker was to deliver an address, or a lecture on Spiritualism. The audience was fair, and the lecture of a higher order than the average ones on the subject—self-culture being one of the main features throughout the whole. At the close it was announced that she would again speak in the evening and give tests through her sensitive phase of mediumship. Whether this fact has any particular charm connected with it, or whether her charming address in the morning attracted a better house, the night audience, at all events, proved itself to be a good one, and no seats left for late comers. The subjects were the "Relation of man to the nature of the planet from which he was evolved, and its consequent influence on him," and the "Possibility of sin in man when he is supposed or believed to be a spark of the Divinity." The lady certainly did justice to her subjects as far as the majority present were concerned, but a more scientific elucidation would have been necessary to make it comprehensive to the materialist or the non-Spiritualist. So vast and profound a subject as either one is independently of the other, demands more than an ordinary moral explanation.

The second part of the program was of a different order, spiritually considered. The same spirit or spirits seemed to have given way to other controls. While the first left her calm and untroubled, the latter agitated her, and proved the presence of a more unnatural order of spirits who control for this effect. Through a combination of impression and clairvoyance she gave comfort apparently to many of the audience—their respective assents permitting this to be inferred.

Although a stranger in a stranger's land, we, nevertheless, felt as if we were amongst friends in spirit, and left as we came, unknown, but happy within, and therefore at peace with the world and with ourselves.

Yours,

A. F. MELCHERS.

(Written for the Golden Gate.)

## Who Shall Teach Us?

BY H. ARTHUR ROSE.

We stand at the close of a long spiritual dispensation or cycle, and at the opening of the new; and in the transition from one to the other there is much discord, confusion of thought, and an unsettled condition of things.

This must necessarily continue until the newer and more advanced conceptions of truth take a firm hold upon the minds of the people at large. To teach the new truths we have teachers many and various, embodied and disembodied.

Now, if I understand it aright, the duty of a spiritual teacher is to unfold the soul capacity of those they teach, so that they may know and understand truth by their own innate powers, and appropriate the same to their own unfoldment.

Again, my ideal of a spiritual teacher is one who has had some practical experience in the things that he would teach. In other words, who teaches what he knows; who does not look for evil, but for good; and who leads onward and upward by the potent power of love and wisdom born of experience.

Yet again I have a test that I apply to those who would teach us. It is an old, but a good one, and it is this: "By their fruits ye shall know them." Such teachers I have found in the Sun Angel Order of Light, and I think much of their teachings and methods are in a direct line with the most advanced theosophical and spiritual thought of the age.

But what shall we say of those professed spiritual leaders who characterize the pure and exalted teachings of our loved mother Saidie as "atrocious?" Has the brother been taking lessons of a Talmage?

Harsh and unkind criticisms and misrepresentations can never help any cause. Those who indulge in such methods injure themselves and not us.

Why is it that in some quarters there is such a determined opposition to the doctrine of re-incarnation? I can sympathize with those who lack understanding in the matter, but a willingness and desire to learn is the first requisite to the obtaining of knowledge; and those who can not nor will not understand should refrain from criticism.

To my mind the truth of re-incarnation is as well established as the truth of the Copernican system. Both are the expression of immutable divine law and exact justice. If it is not true, then human life is an inexplicable riddle, and there is no order nor justice in this world nor the next.

Teachers there are many and movements many, and all have the power of choice. Each will choose that which best suits his or her particular line of unfoldment. But it is well, I think, for those who can understand the deep significance contained in the writings and teachings of the Sun Angels' Order. To me they have been a source of spiritual light, comfort, and strength, that I have been unable to find elsewhere, and I feel that I am not alone in that experience.

BOSTON, Mass., May 20, 1888.

## The Opinion of a Scientist.

[Prof. Elliott Coues, of the Smithsonian Institute, recently lectured in Chicago on "The Signs of the Times from the Standpoint of a Scientist," and which we find reported in the R. P. Journal, and from which we copy the following:]

Now, my whole training in life has been that of a scientist, accustomed to cool, critical, skeptical, yet unbiased, looking at every question that comes up, scrutinizing all things to the best of my mental ability, submitting all statements to the test of verification by actual experiment. I hold my mind open on all sides ready to receive and entertain any thought that may seek to gain lodging there. I have no preconceptions respecting what is naturally possible or impossible. To my mind nothing I can conceive of is theoretically impossible, outside of mathematics; and on a deeper view one thing is about as likely or unlikely as another, because one unfathomable mystery underlies every phenomenon in nature.

It is to me no more unlikely that a man's soul should live after his body, than that it should not; no more remarkable that he should have a soul than that he should not have one. I only want to know, you know, and in my character of a scientist I am bound to be perfectly indifferent to the result of that knowing.

If I have a soul that is all right; if not, that is also all right and proper. I was not consulted on coming into existence, and my private taste or wishes in such a contingency are quite foreign to the question. Furthermore, I neither believe nor disbelieve on the authority of the Bible, or any other authority whatsoever, save the supreme arbitration of such reason and observation as I can bring to bear on any question. Sentiment is foreign to all such investigation. Religion is something aside from investigation, since it rests on faith in the evidence of things unseen, not on knowledge of things seen. Likewise, I have no regard for consistency as a jewel, if by that we mean we must stick to our opinions whether or no. I would reverse every opinion I ever formed, or could form, on proof of its wrongness, and be consistent with nothing but the laws of mind applied to the laws of evidence; for these intellectual laws are immutable in the human constitution.

Will you now have the opinion of such a person as I have described, who for about ten years has studied, watched, and followed the phenomena of so-called Spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you I know that the alleged phenomena of Spiritualism are true, substantially as alleged. "Substantially true as alleged"—that is a broad statement for any man to make, and I make it fearlessly, of knowledge in the premises.

It is a tremendous admission to come from such a man as I have described myself to be, if he have any regard for his reputation as a scientist. It is almost scientific suicide; and when the news reaches the venerable Smithsonian Institution where I live, the wits will be asking if the remains of my reputation are to follow by express and have a decent funeral. But I had rather be right than in a wrong majority. Let me not be misunderstood as saying that everything in Spiritualism is true, or that all the instances of the alleged phenomena are genuine. Far from that!

When I say that the alleged phenomena of Spiritualism are substantially true as alleged, I mean each one of the several different kinds or classes of physical manifestations can and as a fact does occur. Granted that most public exhibitions, particularly of that stranger of phenomena, materialization, are fraudulent—knowingly, willfully, and shamefully intended to deceive; granted that most of the rest are obscure, perplexing, and unsatisfactory, or unsuited to any investigation, though not intentionally fictitious; granted that yet others are illusory or delusive, and wholly misinterpreted; with all these admissions, and all these grave omissions for lack of evidence or through erroneous conclusions, yet the residuum not thus set aside is a vast array of natural phenomena which can not be explained away—can not be set aside, and have not yet been explained to the satisfaction of science or

of average every day common sense. We do not know, in fine, what these phenomena mean, unless, indeed, a tremendous admission again!—they mean what they say!

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SATURDAY, JUNE 2, 1888.

## EDITORIAL FRAGMENTS.

Spiritualists who denounce others for believing in phases of spiritual phenomena with which they themselves are not familiar, have no right to complain of skeptics who deride their claim to the possession of spiritual facts which are not the common property of humanity.

Down from the bending skies, out from the infinite energies of space, around and about us everywhere, helping hands and friendly influences are ever reaching to guide us in the better way of life. It is when our intuitions are dull to these influences, and our ears deaf to the gentle pleadings of the spirit, that we lose our way amid the fogs and brambles of unworthy things, and our footsteps are beguiled toward many a dangerous pitfall.

It is the height of folly to quarrel with nature or find fault with her laws. To do so indicates a low order of spiritual unfoldment; besides, Nature takes not the slightest notice of your complaints, but marches straight forward in her undeviating course forever. Whoever stands in the way of her laws must suffer the consequences. There is no sentiment in the cyclone. It hurls to destruction the Christian mother, and the babe crooning in her arms, with no more compunction, or scruples, than it would the meanest of her creations. But then what if it does! Who knows that the mother or babe has received the slightest injury?

Now comes the Rev. Dr. Harcourt, the "scarlet sin" expert, of the Howard Street M. E. Church, and gives Spiritualism a feeble kick. Don't you know, Doctor, that your own church is full of Spiritualists, and that you are one yourself, every time you sing with the spirit,

"There are angels hovering around  
To carry the tidings home?"

It is strange how these preachers exert themselves to refute the proofs of a future existence, thereby literally driving the thinking members of their churches out into materialism, and pulling down their own houses about their heads. Now let us hear from the next pulpit ignoramus on the subject of Spiritualism.

If the phenomenal facts upon which Spiritualists predicate a future existence were unfounded; if so-called mediumship was all the diabolical designing tricksters,—then should its enemies set themselves at work to discover the fraud and expose it. But the trouble with scientists, and skeptics generally, is, that whenever they investigate, fairly and honestly, they invariably are forced to admit the truth of the essential claims of Spiritualism. Professors Cones, Hare, Varley, Wallace, Crooks, and many other eminent scientists we could name, all tried it, and were forced to surrender. It is your windy dominion, like Talmage and the editor of the *California Christian Advocate*, who are wholly ignorant of our facts, who denounce them as deceptions.

"He that ruleth his own spirit is better than he that taketh a city." That is, it is of more consequence to a man, a truer indication of worth and greatness, that he be able to rule himself wisely, than that he rank high in the world as a ruler of others. This is a rarer test of true excellence than, at first thought, one might suppose. How is it with you, dear reader? Are all the appetites, passions and weaknesses of your nature dominated by an enlightened will? Have you the animal man "well in hand," with a taut rein, and are you sure of your ability to "hold him level," in the great race of life? Can you withstand temptations? Are you living up to your highest ideals of right and duty? If you are, then pray for us that we may be like unto you.

Wouldn't it be well for Spiritualists who are so ready to cry "fraud" in the matter of certain mediums and the manifestations they claim to have witnessed in their presence, to first satisfy themselves just how much *they*, themselves, are responsible for the deceptive character of said manifestations? There is a law governing these phenomena which is but little understood.

There must be an affinity of the psychic aura of the medium and investigator, (which does not depend upon the honesty of purpose of the latter, or of either,) to produce satisfactory results. Where this is wanting, inharmonious vibrations follow, resulting in disordered semblances of the reality, and the investigator leaves the seance room with the conviction that the medium is a humbug and a cheat.

Much, if not most, of the inharmony existing among Spiritualists is no doubt due to the fact of their extreme individuality. Each one, (in the matter of non-essentials, for all agree on the essential claims of Spiritualism,) is sure he is right, and he can not account for the stupidity of his neighbor in entertaining divergent opinions! And then, wanting in that broad and gentle charity which is the best evidence of true spirituality, he thinks unkindly of his neighbor, and throws mud at him from the rostrum, and through the columns of the unspiritual press; and so they grow apart; and "enterprises of great pith and moment" are suffered to go awry because of their foolishness. Oh, for a baptism of kinder thought among Spiritualists!

Hold us responsible, kind reader, for the opinions and ideas set forth in these editorial columns, and for none other. Our correspondents may present and advocate many different views, they may uphold or refute, materialization or re-embodiment; they may write of wonderful things they have seen, which you have not, and which you are disposed to deny; they may say what they please, in a proper way and within proper bounds, and we shall not say no to them. The GOLDEN GATE is for no class or clique. Its motto is, "The elevation of humanity in this life, and a search for the evidences of life beyond." Now we do not propose to search for these evidences in only one direction, nor try to elevate humanity by pulling only upon one string. All ways are God's ways, and they shall be ours, as far as we are able to imitate Him.

## TIME ENOUGH.

Time is so precious that it is doled out to us moment by moment, and what a solemn thought is this!—Dr. STRATTON.

And yet there is time for everything that was allotted to us to do from the beginning. Let no one think that he is cut off from this material experience prematurely. Nothing is incomplete in the individual here.

Though he would increase his knowledge and grow in wisdom; though he have plans that carry him on ambition's wings far into the lengthening years; though he would live to outlive the errors of the past,—yet, when he is called hence, nothing is left undone by him. He did all that was put in his way to do. More he had not time to grasp; therefore it was not his, but will be another's.

Man need do nothing hurriedly and slightly. What is his to do, time will be given to do well. The spring may be late, the summer short, but the buds grow, the flowers bloom and stay just as long as was intended, or as they would, given twice the time for unfolding.

It is a "solemn thought," that we know not the number of the moments measured out to us by Time. To improve each one to the best of our ability and means, is the only preparation we can wisely make for the last.

Praying and lamentations over life's uncertainties and grim ending here will not call forth the "forces that sleep imprisoned in the sanctuary of still unquarried truth." Ever doing, ever striving, is sincerest living, and when the end comes—the last moment spent, we may be sure we have left nothing undone.

## LET THEM ALONE.

And now the Indians cry out against religious intolerance. The Squakoon, Nisqually, Chelalis, and Spokomish tribes of Oregon, have appealed to ex-Indian Agent R. H. Milroy to secure them the privilege of worshipping as they please. This appeal was made against the late decision of the present Agent, Eells, who has announced that the new mode of worship must be abolished. The system of religion of these tribes had its origin in a revelation from the "happy hunting grounds," as it is claimed, made to one of the Squakoon tribe, called John Slocum.

He was told that any Indian desiring to take part in the service must lead a purely upright life, neither gambling, drinking, nor swearing being allowed. The Indians designate their new religion as the "Slocum Tumtum," in honor of Slocum, whom they revere as a superior being.

Agent Eells calls it "wild," and proposes to suppress it. One would naturally suppose that an Indian Agent would gladly welcome anything that promoted the social and moral condition of his tribes, and which this revelation is claimed to have done. What does it matter whether it be through "fear," or honest convictions of right or wrong doing? The object is good to the Indians, and the spirit who gave the revelation will, if allowed, save much future trouble from "Indian quarters," by keeping his comrades here in the way of sobriety and order.

The meetings all being conducted by an entranced leader, whose influence in speech is law to the tribes, there is no doubt much good would be wrought among them, if only Agent Eells can be persuaded to let them alone.

## WHAT OF THE BIBLE?

An investigation to ascertain whether or not a certain woman was sane occupied the attention of one of the courts in Oakland for several days lately. It was evidence that she was a Spiritualist, and in the course of the investigation the following question and answer passed between a lawyer and a witness who also professed faith in Spiritualism:

Q. You say you are a member of the Presbyterian Church; how can you reconcile that faith with your belief in Spiritualism?

A. I will reconcile it with the statement that one week ago our clergyman, Dr. Horton, made, that Spiritualism was the only proof that we had that we are immortal.

Dr. Horton is one of the most prominent Presbyterian clergymen on the Coast, and is now in the East as the representative of the denomination in the General Assembly, and this utterance which is attributed to him, and which we must accept as a correct report, since it was made under oath and by one of his friends, is truly significant. It is another indication of how the way is being prepared for Spiritualism to take possession of the churches. We do not expect that Spiritualism, under that name, will ever become more popular than it is now; but we do expect, and have good reason to believe, that under the guise of Christianity, every principle of it will very soon be avowed by all the great religious bodies of the world. It will be the active agent in forming a union of the denominations, and the union of Church and State.

The utterance of Dr. Horton's should give pause to those believers in the natural immortality of man who truly love and reverence the Bible. If the Bible does not teach that man now has immortality,—if those who hold the theory are forced to go to Spiritualism, which repudiates the Bible, for "evidence" in its favor,—is it a safe doctrine to be held? Is it not worth while to examine this matter carefully, and bring our belief into strict harmony with the Bible?

Sign of the Times.

But the trouble is, neighbor, the more they "examine this matter," the more they are satisfied that Spiritualism, in all its essential claims, is true, and that, per consequence, you are hugging a delusion.

Our neighbor is in error when he says Spiritualism "repudiates the Bible." On the other hand, the Bible confirms the truths of Spiritualism—not all of it—not the sayings of the materialist Job, for instance—but enough of it to prove the claim. Spiritualists accept all truth, wherever found, and reject that which appears to them to be error. The Bible abounds in grand teachings, which no thoughtful Spiritualist would reject. Its errors and false teachings no sensible Adventist, even, would accept.

We are taught in the Bible that man *has* (not that he will have at some remote period in the future) a "spiritual body." Spiritualists not only believe this, but they can prove it. We are also commanded to "try the spirits," which we certainly could not do if they did not exist, as our Adventist friends claim to believe and endeavor to teach. Where did the spirits that manifested to Abraham in his tent come from? And whence Moses and Elias, who appeared on the Mount with Jesus? Surely there has been no end of the world yet, nor resurrection of the bodies of the dead.

Our neighbor suggests that those who believe in the immortality of the soul should bring their belief into "strict harmony with the Bible"—that is, as the Adventists interpret it, which means no spiritual existence separate from the physical body, with a possible future resurrection to immortality of a few Adventists, and a general bonfire of all the rest of us!

As there is no such thing as harmony of belief among Christians, or Bible believers, each sect sorting out for itself that which suits its policy,—surely Spiritualists, who possess positive knowledge of continued existence, may be excused for proving their claims by the Bible.

## NEW FOR A METHODIST.

That must have been a startling statement made by Bishop Fowler at a mass meeting of the Methodists, held in the Metropolitan Opera House on a recent Sunday in New York. He said: "Sin is not punishable because of its demerits, and there is nothing in justice making it necessary to punish it because it *is* sin, but because of the demands of the innocent."

Nothing was ever uttered that shows so plainly the growing thought of the day. Why do we punish sin, indeed, when it is its own chastiser? It is like a boy getting a flogging at school, and another when he gets home; But we hardly agree with the good Bishop in his remarks about the "demands of the innocent." The innocent can not be injured, in a true sense, by the guilty, who alone injure themselves. Moreover, since punishing the offender does not remove the offense, we do not see how the innocent are benefited. They are not benefited; neither are they so very innocent whose hearts can find rest and relief in taking a retaliatory revenge of their enemies. We were commanded of old to love our enemies, and bless those that persecute us. This the truly innocent do, by returning good for evil, in taking a noble revenge.

At WASHINGTON HALL.—Mrs. Ada Foye held a large meeting last Sunday evening in Washington Hall. A very interesting speech by the controls of Mrs. M. J. Hendee, in answer to the question, "Where is the spirit world located?" was listened to by a very intellectual and appreciative audience, and the applause was frequent. This was followed by a number of interesting questions, which were propounded by the audience, and answered by Mrs. Foye in her usual concise and able manner. The services closed by one of Mrs. Foye's unique and remarkable seances, during which many astounding and convincing tests were given. These meetings will be continued every Sunday evening in June, during which month Miss Lina Crews, the inspirational pianist, will furnish the music, and many of our local speakers and mediums will participate in the services.

## DIVIDING THE PROFITS.

There is the promise of a better order of things that may spring up between the employer and employee of the not distant future; this promise lies in the division of profits of firms with their hired help—which rule has been adopted in the transactions of more than one of our leading establishments. A prominent Springfield (O.), manufacturer thus expresses himself on the subject, in the *Age of Steel*:

I am almost persuaded that the best way to secure the undivided interest of an employee is to share with him the profits of the concern. You thus make him your partner; he is elevated in his own estimation and in reality; he feels a certain pride in the work turned out, not only of his department, but of the entire factory; he has aroused in him a feeling that he is in a certain sense responsible for anything that goes wrong about the establishment, and he will use his best mental and physical endeavors to do the particular piece of work he is doing as well as it can possibly be done. I believe, also, that the system of profit-sharing is a solution of the labor question. The system brings employer and employee together. They are friends, laborers, in a common cause. What is for the best interest of one is for the other, and should any difference arise between them they will not go into a corner and sulk and nurse their grievances until a moblike becomes a mob, but will come together like partners, as they are, and will adjust their differences without trouble.

While neither labor nor capital are quite ready for this great change, the experiments already made, and eminently successful, point to the good time coming, when men will call each man his brother, and will all love each other, or, at least, whose interests are united; and there is no reason why all the various human hives of our planet should not be so many hands of brotherhood, free from the surveillance and tyranny of trades-unions.

## VALUABLE BOOK.

THE EDUCATOR: Cause and cure of all diseases. Designed as a guide to families. A complete common sense practical health instructor. A digest of all that is valuable in old and new systems and methods of healing. How to secure long life and avoid the infirmities and deformities of age. Fine colored illustrations. Concluded by a condensed statement of the truth underlying the new phases of healing, their discovery, progress, and demonstrated facts. "The idea of beauty of person is synonymous with that of health and perfect organization." By Rosa Calman Conzar, M. H., assisted by Dr. M. E. Conzar. Second edition. Chicago: "Educator Publishing Co." Lock box 640, 1888.

This is a work of about 650 pages, and is devoted, in a common sense way, to the treatment of all manner of disease. Although many books have been published on this subject they are mostly in the line of some old system, founded before the illuminations of the new gospel of health began to penetrate the understandings of men. This book is indeed an educator, as it is a plain guide to the cause and cure of disease. It should have a place in every enlightened home.

A TREASURE FROM THE PAST.—Mrs. Jennie R. Warren, who will attend the Camp-Meeting next week, wears upon her neck a very curious amulet. It consists of an antique stone, with a face cut in it, which was dug up from the ruins of Pompeii. She says it was given to her by Dr. Albert Craze, who accompanied "Mark Twain" in "Incognito Abroad." While the Doctor was sojourning in Damascus, a native met him, gave him the stone with its history, described Mrs. Warren, then Jennie Reed, and charged the Doctor to give it to his countrywoman, whom he had then never seen—which he did upon his return home. A description of this amulet was once given in the *Religio-Philosophical Journal*, from which we copy the following: "None of the 'lapidaries' are able to place the red-wood gem, 'though all agree that it is very valuable. The 'sculptured face within its translucent depths is 'executed in all the perfection of classic art, and purports to be that of Aristotle. A triple 'coronet of laurel leaves adorns the brow. The 'profile is perfect and delicate in outline, and 'were the renowned Greek philosopher to appear 'to-day upon the stage of action, he certainly 'need not be ashamed to own this likeness of 'himself.'"

PROPHETIC INSPIRATION.—Jos. W. Maguire, of this city, has done the cause of Spiritualism good service in a very able article on "The Law of Prophecy," which appeared in last Sunday's *Examiner*. In this article, the author has collated a number of interesting facts and incidents of prophetic demonstration, which constitute something more than a speculative theory. Among these we note the loss of the steamer "Henry Clay," on the Hudson River, in 1852, which was foretold by Mrs. Harriet Porter, of Bridgeport, Conn., the day before the boat was destroyed; the loss of the steamship "Arctic," which was foretold in a dream, and several persons prevented from taking passage on her; the sinking of the "Queen of the Pacific," which was predicted by John Slater; and various other matters of similar import. Mr. Maguire is a thoughtful writer, and in gaining entrance to the "monarch of the dailies," he demonstrates that he possesses no little tact as well as genius.

EVERY-DAY TRAGEDIES.—An English paper says: "One of the saddest domestic tragedies in 'modern literature was largely due to no other cause than that Mrs. Carlyle had not learned to 'like a cigar.' . . . Though Carlyle constantly fell out with his wife, he never fell out with his mother, simply because the old lady 'had been brought up on tobacco, and mother and son always smoked their pipes of peace together in the kitchen.' What a sad commentary on a great man! and how much it reveals of the miseries of that best and most patient of women, Mrs. Carlyle. We can not help reflecting that, if Mr. Carlyle had turned some of his dogmatism and tyranny upon the perversions of his own nature, instead of spending it in his writings, and upon Mrs. Carlyle that 'saddest of domestic tragedies,' would have been averted, and a good, noble, and self-sacrificing wife being given the measure of happiness her love and devotedness fitted her to receive and enjoy."

## AT THE CAMP GROUND.

On Wednesday last, in company with Hon. I. C. Steele, President of the State Camp-Meeting Association, we visited the Camp grounds, in Oakland, to note the progress of the preparations for the coming meetings.

The grounds, as is generally known, are the same as those occupied by the State Meeting last year. They comprise a pretty little park, several acres in extent, situated on the southerly shore of Lake Merritt. Really, a more delightful place could not well be found within readily reachable convenience to San Francisco.

We found the managers making rapid progress with the work, with the assurance that every arrangement will be ready and complete in time for Sunday morning's meeting.

The main tent, which is floored throughout, will seat comfortably 1,000 people, with room for several hundred more in case of a crowd. It is seated with chairs,—not the common plank seats usually inflicted upon a suffering public in tent meetings.

At the time of our visit to the Camp-Meeting twenty-three private tents had been engaged, and orders were coming by every mail for others. The mediums' tents, this year, will be placed, mostly, in the front portion of the grounds, and all very convenient of access to the public.

Admission to the grounds will be, as last year, ten cents for each lecture. Thus, for instance, on Sunday there will be a lecture in the morning, in the afternoon, and also in the evening. Upon entering the grounds in the morning, the visitor will pay for all three lectures. Should he leave after the first lecture, he will receive a rebate of twenty cents, and after the second lecture, ten cents. This plan, perhaps, is not the best that could be devised; but it was found to work very well at the last two State Meetings.

To reach the grounds from San Francisco, there are several ways, all of which are reasonably convenient. First, take the Oakland ferry and local train to Broadway station, thence by horse car to the grounds; or, proceed to the next station beyond Broadway (Oak street), thence by a pleasant walk of a few blocks to the grounds; or, by the Narrow-Gauge Route to Twelfth street, thence by horse cars or a short walk to the grounds.

There will be a good restaurant on the grounds, and meals furnished at a moderate price.

FOR AUSTRALIA.—Fred Evans, the medium for independent slate-writing, whose wonderful powers the editor of this journal has fully tested and demonstrated, has accepted an offer from the Spiritualists of Brisbane, Australia, to visit that country, and he expects to leave San Francisco in a few weeks. His wife will accompany him, and they expect to be absent eight months or a year. Their fare out is to be paid, without conditions, together with a liberal bonus for incidental expenses. We shall look for a rattling of the dry bones of materialism among the colonists when Mr. Evans arrives there, as he is without doubt the most powerful medium for his peculiar phase in the world to-day. He is the only slate-writing medium we know of who can produce the messages in large numbers, in the presence of a public audience, with the slates in the hands of skeptical committees chosen by the audience. The colonists will also find Mr. Evans to be an excellent medium for various phases of spirit power. Those contemplating a seance with Mr. Evans before his departure should make their arrangements at once.

—On Sunday last, May 27th, W. J. Colville addressed two crowded audiences in I. O. O. F. Hall, Los Angeles. The services were intensely interesting, and the lectures of unusual power and ability. The topics treated were "Is Death the End?" and "The Prodigal Son." Special services were held on Memorial Day, a report of which is being prepared for next week's paper. W. J. Colville's farewell to his many friends in Los Angeles was announced for Thursday, May 31st. He is expected in San Francisco this day, Saturday, June 2d, and commences his work at Oakland Camp, Sunday, June 3d, at 2 P. M. His class in Spiritual Science opens on the grounds Monday, June 4th, at 10 A. M. All letters, etc., for him, should be addressed, during June, at the Camp.

—In our "Sun Angel" article of May 12th, for "You came not alive," read "You came not alone"—a slight difference!

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The truth is spreading in the city of Oakland, as all friends can testify who attend our meetings, as each Sunday brings some new faces who are seeking for something they can not find in their old orthodox creeds.

Last Sunday Mrs. Miller, of San Francisco, gave a very interesting discourse, which was very much appreciated by the large audience present, after which Madame De Roth gave a number of tests, which were acknowledged to be correct in every case.

We have decided to keep our meetings open during the Camp-Meeting, so that any friends who do not feel like going to the Camp-Meeting in the evening can come on with us as usual. Next Sunday we shall have the pleasure of hearing Mrs. Seal give one of her inspirational lectures which proved so interesting the last time she was with us. Hoping that the efforts now being made by friends to spread the light will prove a grand success.

I remain, yours truly,  
MRS. W. DAVIS, Sec'y S. P. A.

## Oakland Meetings.

EDITOR OF GOLDEN GATE:

Our meeting last Sunday, held at Father Curtis' Hall, was filled to overflowing, both with the outer and inner world. All went away enthused with the beautiful spiritual teachings given by Mrs. S. Seip of San Francisco. Your papers were disposed of readily to the hungry. We hope to continue our meetings after the Camp-Meeting, when we shall notify the public through your columns. Thanking you for your kind notice, we remain, Sincerely yours,

Mrs. E. O. GARDNER, Sec'y.  
OAKLAND, Cal., May 29, 1888.



## EDITORIAL NOTES.

—Motto for persons seeking mediocrism: development. "In quietness and in confidence shall be your strength."—ISAIAH XXX., 15.

—Mrs. Eva Cassell, an occasional contributor to these columns, has gone East, and is now occupying Queen Anne cottage at Onset Bay.

—Mrs. Jennie Reed Warren, the noted test medium, formerly of Saratoga Springs, N. Y., will be at the Camp-Meeting for two weeks.

—A masterly lecture by Mr. Colville, delivered recently in Los Angeles, on "The Origin, History and Death of the Devil," reported expressly for this paper, will appear in our next issue.

—Friends of Mr. W. J. Colville are invited to a reception given by the Metaphysical College and Theosophical Research Society, at 106 McAllister street, Saturday evening, June 2d, at 8 p. m.

—The California poetess, Eliza A. Pittsinger, has written a poem of welcome to be sung at the opening of the Camp-Meeting to-morrow (Sunday) morning. It will be sung to the air of "Beulah Land."

—Bro. J. J. Morse closed his engagement with the Golden Gate Religious and Philosophical Society on Sunday evening last, and will take part in the State Camp-Meeting, which will open to-morrow. The Temple will be closed for the Summer vacation.

—At a meeting of the Board of Directors of the State Camp-Meeting, held on the 23d inst., S. B. Clark tendered his resignation as Treasurer and Financial Secretary of said Board, and Mr. C. E. Eliot was elected in his place. G. H. Hawes was elected Financial Secretary.

—All Sunday meetings of the Gnostic Society will be discontinued during the Camp-Meeting. Professor and Mrs. Chaine will have a tent at the Camp. Mrs. Chaine will teach a class in psychometry, and give personal readings. Professor Chaine will give private instructions in psychic and physical culture.

—Bro. H. C. McClure, of Copper City, Cal., writing to renew his subscription, says: "I have been a subscriber to the *GOLDEN GATE* since the first number of its issue, and I hope that I will never be deprived of the pleasure and profit of reading it as long as it maintains its present truly noble standard in advocacy of the higher teachings of spiritual truth."

—Mrs. H. H. Squire, of Minneapolis, the grand medium through whom was given those beautiful and instructive spirit messages constituting the book entitled "Beyond," was recently united in marriage with Geo. H. Brooks. The good lady is worthy of the love of the best men in Minnesota, and we hope Mr. Brooks is just that man.

—Mrs. Lizzie Southwick, of Sedalia, Mo., writing to renew her subscription for another year, gives these golden words: "Every week the *GOLDEN GATE* comes to me fraught with fresh strength and comfort, making my daily life brighter and sunnier, with its new thoughts and ideas giving me help in so many ways. Have any of your readers ever discovered the magnetism 'there is in the paper?'"

—Mayor Hewett, of New York, in rebuking the striking brewery employees for refusing to return to work, because, as they claimed, they would be called "scabs," denounced labor organizations for their tyranny in compelling men to join them, and, among other things, said: "You talk of 'scabs' as a term of reproach. I consider a 'scab' a moral hero who refuses to 'surrender his individual liberty.'"

—Visitors to the Camp-Meeting will find the Henry House, in Oakland, a very pleasant and convenient place to carry at. The proprietors, Mr. and Mrs. Eliot, are two good souls, who have come into possession of their natural inheritance of spiritual truth, and who know just how to make their guests comfortable and happy. They set an excellent table, and their terms are as moderate as the most chronic growler could desire.

—Madame De Roth, the newly developed test medium, and Mrs. M. Miller (after whose circles the lady was developed) will hold public circles at their tent on the Camp grounds during the season, and may also be consulted privately. Mrs. Miller informs us that Madame De Roth never a read a spiritual paper, nor attended a spiritual meeting, until she came to her circles five weeks ago. Mrs. Miller recognized her wonderful powers and urged her to take the rostrum, which she has done on several occasions with marked success.

—The attention of readers is respectfully called to the Los Angeles Metaphysical College, now open at 640 South Hill street. Mrs. Cornelia Augusta Harper, a very successful healer, is President and Lecturer. The Association is Vice President and Lecturer. The Association is vice incorporated, and is calculated to accomplish much good work. W. J. Colville presided, and assisted at its inauguration, on the occasion of his farewell to Los Angeles.

—We witnessed, the other day, a case of treatment for cancer, by Dr. B. Sturman, of 841 Market street, that showed a masterly power over, and control of, that most fearful disease that seemed to us almost phenomenal. The subject was a large, stout woman of middle age, from whom the right breast had been wholly removed, without the slightest bar of the knife so often and ignorantly resorted to in such cases. Every trace of the cancerous formation had disappeared, and the wound was in a condition for quick and perfect recovery. Dr. Sturman's success in the treatment of cancer is truly wonderful. His remedies are Nature's remedies. In fact, Nature and Dr. Sturman are evidently on very familiar terms with each other.

—The quarterly open meeting of the Home College of Spiritual Science will be held at 324 Seventeenth street, on Wednesday next, June 6th, at 2 p. m. Mrs. Birge will open with an address on "Metaphysics." Other addresses by the students will follow; also speeches from healers and friends in the interest of the science. During the afternoon several selections of music will be given. All are invited to be present and join in the proceedings.

## The American Spiritualist Alliance.

At the regular meeting of the Alliance, held on May 2d, the attention of the members was called to the attack that had been made upon Spiritualism and Spiritualists by the newspapers of this city, aided and abetted by a police justice and certain lawyers—this attack being based upon charges made against a Madam Diss Debar, who states emphatically that she is not a Spiritualist, and never has been one, but claims that she is a medium for spirit phenomena, and produced evidence to support her claims to mediumship. Yet notwithstanding her denial that she is a Spiritualist—her arrest having been made on the basis of a most unjust attack upon millions of the citizens of the United States and their religious belief—the Alliance, after a full discussion of the subject, passed the following resolutions:

[The discussion of this matter consumed the entire session, and immediately after adopting the resolutions, the Alliance adjourned, to meet again at its parlors, 219 West 42d street, New York, on Wednesday evening, May 16th.]

JOHN FRANKLIN CLARK, Sec'y.

NEW YORK, May 2, 1888.

## RESOLUTIONS.

*Resolved*, That the frequent proceedings against Mrs. Diss Debar and others, before one of the police judges of this city, on a charge of conspiracy, the members of the American Spiritualist Alliance have held a display of prejudiced opposition to Spiritualism and Spiritualists, on the part of those concerned in the prosecution, as well as of the journalistic press of the city, that is rebuke and protest, and calls for our strong rebuke and protest, and calls for the Alliance to most obviously interfere with the fair and proper administration of justice, by making a gift of mediumship, by no means unprecedented, the basis for repression and condemnation, and thus pandering to a false prejudice in the public mind.

*Resolved*, That, whatever the private character of the defendant may be (and we do not here consider her character), and whatever her acts independent of the charge of conspiracy, on which she has undergone a preliminary trial, that charge is all that concerns the case, and all upon which she can be held; and the attempt to make her endowments a medium and her relation, through those endowments, to Spiritualism the foundation for judicial condemnation, is a species of religious bigotry which, in principle, is a violation of the constitutional rights of all citizens, and inimical to American liberty.

*Resolved*, That the stupid caricatures of spiritual manifestations, by conjuration, sleight-of-hand, and petty mechanical devices, permitted by the presiding magistrate to be presented as evidence in his court, are not only a mockery, but a pretended duplications of genuine spiritual phenomena, but most reprehensible as obviously an effort to bring Spiritualism and Spiritualists into reproach and condemnation, and calculated to prejudice public opinion against the defendants in the case, by means of a false issue and an unfair treatment of that issue.

*Resolved*, That the journalistic press of this city has pursued an unjust course in the publication of biased, incorrect, and partial statements of the incidents of the trial, in the derision and lampooning of respectable citizens who have testified in behalf of the principal defendant as a medium, and in the wanton abuse of all persons claiming to take any interest in the cause of Spiritualism, though that cause has its supporters and vindicators among the most respectable, honorable and intelligent of the citizens of this and of many other countries.

*Resolved*, That we earnestly invite the attention of all Spiritualists to this state of facts, and invoke their co-operation in the taking of such measures as will protect our cause and serve to remove and clear this flagrant violation of the fundamental principles of law and liberty based thereon. Moreover, *Resolved*, That the President of this Organization be appointed a Committee of One to prepare and report, at the next meeting of this body, a statement of the facts of this case in detail, with an appeal to American Spiritualists and all fair-minded citizens, whether Spiritualists or not, to sign this flagrant violation of constitutional rights.

*Resolved*, That these Resolutions be forwarded to the spiritual journals for publication.

## ADVERTISEMENT.

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402 Ninth Street, - - Oakland.

B't Broadway and Washington. June

[Written for the Golden Gate.]

## Overburdened Lives.

BY MRS. L. P. J. HERRING.

Said a dear, faithful mother to me the other day, "I get no time to read my *GOLDEN GATES*, but save them for a quiet time by and bye." Poor, hopeful, overburdened mother! how my heart yearned to help her in spite of my own cares and duties, which seemed light when compared with hers. When I got home I began to think it over, and these thoughts came to me in solution of the problem of our overburdened humanity. Civilization, as it exists to-day, is a false position of our social life, growing out of man's inordinate desire of gain, and of having more than he actually needs; or can use; consequently the life is burdened with extra cares and duties in the endeavor to be rich now, as well as to save for the future, when old age or infirmities prevent labor.

Civilization not only creates wants, but urges mankind on to get all he can, until work, gain, and grab become the cry of humanity. People are ready to do and make slaves of themselves for the "moral man," to the neglect and utter starvation of the "spiritual man," which is the real man after all.

Dr. J. Allyn, in his article on "Future Life of Spiritualism and Theosophy," in the *GOLDEN GATE* of Feb. 4th, makes the future of the soul of man quite plain in his definition of Karma, which shows how inseparable are the soul and body; and how needful it is to live so as to best develop a truly karmic condition.

Returning to our overburdened mothers, who have no time for thought or reading, I wondered if the *GOLDEN GATE* could be of growth during these periods of *no thought*; or does it become strengthened by physical exertions if endured in true martyr fashion; bravely and cheerfully? If so, in like manner must the soul or Karma (the character of the soul) be dwarfed and stunted in its higher growth if overworked physical conditions produce a biting, sharp tongue, ill temper, and careless habits of life generally, which is so often the case. Yet where rests the true blame? Our overburdened, often sick mothers do not intend or desire to be cross tempered, or careless of the home nest, but flesh is weak, and they fail. Must they bear the blame?

"Am I my brother's keeper?" Yes, we reply, and civilization is a curse to mankind when it imposes useless burdens upon us, or prevents the soul and all of us from giving a lifting hand, as well as word, to those fainting beneath heavy burdens. Let us go back to first principles, in habits of life: have no more rooms to take care of than we need, no more clothes than we can wear, only such food as is nourishing and good for the body, only such companions as are congenial and true, only such enjoyments as are beneficial and of use to us, only such books and papers as we can appreciate and make a part of us. Then if all did their share of the world's work, no one would be overburdened nor poor. It is only when less than half of mankind are putting their shoulder to the wheel, and helping in the world's work, that that half are overworked, underfed, and poorly paid. Let each one do his proportion of work, and only receive his honest share. Did all give a full quota of their abundance, as Christ commands, all would have plenty, and the world's workshops might be idle half of the time, which means opportunity for rest, thought, and enjoyment for all the world's people.

LOS GATOS, Cal.

## Another New Medium.

EDITOR OF GOLDEN GATE:

Those who do not observe the signs of the times will be surprised at the great number of mediums now coming to the front. It seems as if there is something in the climate or atmosphere of the Pacific Coast favorable to the development of mediumship. Circles are held in private families all over the city, and some of the finest mediums may be found there, who as yet hide their light from the public gaze. The writer was present at a private session recently, where a new medium, Mrs. D. N. Place, presided as a trance and clairvoyant medium. The company were pleased with her tests, and hope for her future success, and is now sitting daily at her residence, 733 Turk street. They keep coming, and yet there is room.

Character is the diamond that scratches every other stone.

## PROFESSIONAL CARDS.

MRS. S. SEIP,

## PSYCHOMETRIST,

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MRS. MILLER,

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## A CURIOUS USE FOR CYCLOPEDIAS.

It is generally admitted that a good Cyclopaedia is a desirable possession for every home. As to which Cyclopaedia is the best for popular use, the "Doctors disagree." Evidently the matter of choice should depend somewhat upon the use for which it is intended. A customer of "Alden's Manual Cyclopaedia" writes to the publisher as follows:

"I have been exhibiting the *Manual* among my friends and acquaintances, and expatiating on its excellence and cheapness. There is no reason why every young man in the land who has occasion to refer to a cyclopaedia should not possess it. The laying by of but five pence to your ponderous, unwieldy volumes; they are well adapted to the purpose of being of lasting benefit. Among those to whom I have shown the volumes, I found but one young man who did not need the *Manual*. He has a cyclopaedia; a number of large volumes; he did not know how many, nor did he know the name of the editor or publisher; but they are very large, heavy volumes. Believing he did not frequently consult them, I asked if he ever used them."

"Certainly," said he, "I use them every day."

"What can you possibly do with them?"

"Why, I press my trousers with them."

"My dear sir," said I, "you do not need the *Manual*. Alden publishes books for the purpose of developing and improving the intellect, and not to give shape to the legs. Do you stick to your ponderous, unwieldy volumes; they are well adapted to the purpose for which you use a cyclopaedia; but the dainty volumes of the *Manual*—how delightful to handle, and how beautiful to look at!—are made with a view to ease of reference and convenience of consultation, and can not be successfully converted into a substitute for trousers' stretchers."—Edward Eberbach, Washington, D. C.

The fifth volume of the "Manual Cyclopaedia," which has just been published, more than surpasses the other volumes in the series. It is, especially, more full in its vocabulary, and the entire workmanship, both literary and mechanical, apparently being of a higher grade. It is certainly not only a wonderfully cheap, but a thoroughly excellent, Cyclopaedia for almost any conceivable use except that of a "trousers' press." The publisher will send specimens free to any applicant, and will return the volumes may be ordered and returned if not wanted. Reduced rates are offered to early purchasers. John B. Alden, Publisher, 393 Pearl street, New York, 218 Clark street, Chicago.

## WHO IS THIS MARVELOUS MAN, DR. A. B. DOISON?

This question has been asked by many. The following letter will throw some light on the question:

LONG LAKE, Hennepin Co., Minn.  
DR. A. B. DOISON, Maquette, Iowa.—Dear Doctor:—Your remedies and picture received all right. I have been using your remedies for two weeks, and, thank God, I am getting well. For five months I was confined to my bed, unable to turn over without assistance; but since taking your remedies I can sit up to have my bed made. I had been given up by the doctors. Said consumption had set in, and I had my burial clothes made, but thanks to you and the good spirits I will not need them yet.

I did not believe in spirits or Spiritualism, but I do now.

I am gaining so fast that the neighbors can hardly believe it myself.

I have sent you great many patients, and will send many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They all know what to make of it, as they were all expecting me to die. They all say, "Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world, what you have done for me. God bless you is my prayer. Truly yours,

HELEN MASON.

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SAN JOSE, April 5, 1888.

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SPIRITUAL PHILOSOPHICAL SERVICES AT Metropolitan Temple, by the Golden Gate Religious and Philosophical Society, every Sunday, at 11 a. m. J. J. Morse, the celebrated lecturer, will be present and will lecture in the evening. Children's Lyceum at 1:30 p. m. All services free.

PSYCHOLOGY AND SPIRIT PHENOMENA.—The will be given for the investigation of spirit phenomena and development of the human mind, at 7:30 p. m. Sunday evening, at 7:30 and Sunday afternoon, at 2:30. Public may be present, the quickest way of development. Admission, 25 cents.

SOCIETY OF PROGRESSIVE SPIRITUALISTS.—All are invited. Admission free. The Library and Reading Room of the Society is removed to 1st and 2nd streets. "Carrier Dove" office, and is open every day from 9 a. m. to 5 p. m.; also, Saturday evenings.

UNION SPIRITUAL MEETING EVERY Wednesday evening, at St. Andrew's Hall, No. 111, Larkin street. Interesting addresses, followed by tests by the mediums. Admission, free.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at 11 a. m. at the corner of Seventh and Franklin streets. Meetings at 2 and 7:30 p. m.

THE SOCIETY FOR THEOSOPHICAL RESEARCH meets every Saturday evening at 7:30 p. m. at 7:30 p. m. Free library and free admission.

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(Written for the Golden Gate.)

## Morality; or, the Tetraform Rules of Conduct.

BY A. S. HUDSON, M. D.

It may be said that morality comprehends, in one governing reach, all human action. The Lexicons define moral in "Latin *moralis*, from *mos*, *moris*, manner, custom, habit, way of life, conduct."

It seems to me the natural definition or counterpart of moral is the *normal*; and the immoral is the abnormal. As Mr. Herbert Spencer says, "The performance of every function is, in a sense, a moral obligation."

Since the birth of Latin *moralis* shades of deportment have arisen which "*mos* and *moris*" did not comprehend. New ideas and new things demand new words.

To the writer the study of this subject groups all human action under the four plenary heads, called the Tetraform.† Thus,

TRUTH, JUSTICE, MORALITY, ALTRUISM.

Altruism is a word coined to meet the requirement of the essay. To August Comte and Herbert Spencer we are indebted for the expressive word Altruism—regard for others.

As we can not use the words justicism or moralism, euphony seems to call for a further variation of altruism. If to the Latin *alter* (other) be added the suffix *um* we have altruism which harmonizes in scope and homologous value with the words justice, truth, morality, without the *ism* and without eliding the *e* from the parent word, as is done in altruism and altruistic.

We observe, Truth is imperious. It opposes the false, and corrects errors. Justice is a social power that decides all equities between men, and is the genius of liberty. Morality supervises the proprieties and ethics of life. Altruism is instinct with self-denial. It turns from self-hood and from self-asserting ego, and points to the welfare of others. It fosters all benevolence, all philanthropies, affection of kindred and kindly amenities.

The above named four dominant rules comprehend all conduct which tends to man's well-being. They also stand like four sentinels to interdict all action which tends to evil. This scheme leaves religion and worship out of the realm of the normal life of man, and relegates them to the shades of things effete and useless.

To act within the confines of the Tetraform code, of Truth, Justice, Morality and Altruism, one can not go wrong, religion or no religion. If that be added it is extraneous; it is a dead weight, a stone in the end of the bag, and as gratuitous as an envelope to a postal card.

In the recent lecture of Charles Darwin (GOLDEN GATE of May 12th) is the brave avowal that "morality and religion have nothing to do with each other; and that Modern Spiritualism has nothing to do with God or Christianity."

This is the first time I remember to have seen the bold announcement of these latent truths from the spiritual platform. It is a step onward and "up-grade." That part of his lecture came as a useful sifting, though somewhat belated. The advance in knowledge and civilization consists not alone in new discoveries, but in release from ancestral shackles of venerated error.

STOCKTON, Cal., May, 1888.

## Re-Incarnation.

EDITOR OF GOLDEN GATE:

Will you allow me, though a neophyte in Spiritualism, a little space in your very liberal columns to put forward an aspect of the above question, which I have seen or heard little of hitherto, but which, though merely perhaps a sentimental one, deserves, I think, some consideration? I refer to the pleasure we have, viewing an infant, in the thought that it is something entirely new, a mingling of material and spiritual elements, which in that particular combination have never before appeared, a piece of perfect and beautiful workmanship fresh from the ever active atelier of nature.

I have a baby, a bright (of course we think exceptionally bright) little girl of two—the age when the ideas evolved from the little brain are beginning to find expression through the lips in very "small," but very pretty English—when the world is opening out to the wondering blue eyes, and every faculty seeks its appropriate nourishment, drinking in, as an opening flower absorbs the light and rain from heaven.

How we love to answer the little interrogation which comes up so frequently, "Or at?" "Or at?" ("What's that?") to assist the little explorer just opening to its view, and what pleasure in the thought that it belongs only to us, and that it is ours to initiate into the mysteries, that we alone have the right to direct the tendrils which are put forward so gently but so intelligently toward truth and heaven.

And again, the beauty of innocence in a child! A thought old as creation, but ever new. How we delight in the purity and innocence of children, and especially our own, the perfect ingenuousness which sees everything as bright, pure, and designed for happiness, without calculation

after thought or fear! Who but feels hateful to have to put a cloud in that bright little day!

But re-incarnation comes forward to give us a most effective disenchantment. We must believe, or, what is as bad, have a doubt as to whether the child really belongs to us. We are haunted with the thought that the innocence, the freshness, wherein we so delighted, may be a farce, an illusion of the most cruel kind, that the child which we so fondly claimed as our own may be some historical or unhistorical personage, possibly a revived mummy for anything we know. It matters not who or what she may have been. We want her to be ours, and granting the hypothesis of re-incarnation, our certainty is fled, and, like Rachel, we refuse to be comforted. We loved to regard our child as a new existence, the seal and symbol of our new love, and if that can not be, we care not who she is, or has been, whether Joan of Arc, or Messalina, a Mrs. Jones, or the "Virgin Mary."

I have derived immense benefit from the earlier teachings of Modern Spiritualism, and I fondly hoped that I had at last found a sure haven from the turbulent sea of skepticism in which I had for some time been tossed; but now comes the possibility of having to again weigh anchor and drift about without rudder or compass.

Well, let us have truth at any price! I am willing to accept re-incarnation if I can discover as much of what strikes me as inspiration or accords so well with my own intuitions among its advocates as I do among some of the other side, but as Mr. Cridge says, I hardly want to "wade through scores of dry volumes" for the purpose.

The best literature of Spiritualism proves to me that we can get truth without having to go away back to Buddha or Zoroaster, however interesting or useful these may be for purposes of comparison or literary work, and if the theosophists wish to upset the harmonious philosophy, I shall presume they can produce a literature themselves which will cover the ground without requiring us to become what I might call American pundits.

L. C. A.

## Shall we Know Each Other There?

EDITOR OF GOLDEN GATE:

I met an old friend on the street to-day. I knew him at first glance, although I had not seen him for many years. Extending my hand, I said, "You are Dr. —, are you not?" "Yes," he replied, eyeing me closely, "I am Dr. —, but you have the advantage of me; I can not recall your name." Just at this time an old familiar friend of both of us came along and overheard the conversation, and taking in the situation, he said, "You do not know this man, Dr. —? then let me introduce him to you: Dr. —, this is Dr. Jones, of Yamhill county. You certainly have not forgotten your old friend, Dr. Jones, have you?" "Well, well," said Dr. —, addressing me, "I do remember you now. How have you been, Dr. Jones; and when did you come down?" "I told him that I had been quite well, but that my name was not Jones; that I was no doctor, and that I did not hail from Yamhill county. Our mutual friend now gave my right name and my former place of residence. The Doctor then remembered me, sure enough.

Question: If my old friend of many years had quite forgotten me after the lapse of a few years, and was ready to recognize me as some one else, and from another section of country, how would it have been if a hundred years had passed between us? You may say that we do not grow old in the other world, which may be very true, but our philosophy teaches that we are constantly changing and progressing, which may be equalled to old age in this world.

Again, you may say that our perceptive faculties are not blunted over there by the decaying casket that now holds our immortal souls! That may be the case; but who knows? Who can unravel the great mystery? Is it true that we attain to immortal life: that every act and thought of our earth-life will be perfectly and distinctly revived, and that we will find ourselves at the very acme of perfection in all our faculties; and that, as the poet says:

Each fainter trace that memory holds  
So darkly of departed years,  
At one broad glance the soul beholds,  
And all that was again appears.

To me these are interesting questions, and if correctly solved will have a most healthy influence over our present earthly lives. But the question arises:

Who can these great truths declare?  
Who can roll the stone away,  
Who can lift the veil between,  
Who let in the light of day?  
Who on earth has ever seen,  
And knows, the truths abiding there?

C. A. REED.  
PORTLAND, Or., May 10, 1888.

TWENTY YEARS AGO, women could not vote anywhere. To-day, they have full suffrage in Washington and Wyoming Territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario, and Nova Scotia; and school suffrage in these fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon, and Wisconsin.

## "Even unto the West."

EDITOR OF GOLDEN GATE:

Mr. E. S. Davis and myself have been sitting regularly twice a week for three years, and, clairaudiently, through him we have received many important messages, so it seems to us. Our friends here share the same opinions; therefore I will venture to send you a verbatim copy of one we received yesterday. Here is the message:

Away out in the West on your hemisphere stands a lighted temple, not made with hands, and set where the sun sets from here. There is a diffusion of light and spiritual development. There is a fire being kindled by the Oriental Order; for one who knows has said that the light that cometh out of the east shall give light unto the west. Now, you see the fulfillment of what the Christ declared in the person Jesus of Nazareth. O God! Thy name shall be in the mouths of all men from the east to the west, from north to south, until the world is in harmony with the angel spheres. I am Celestia Rosa. I will come again with your fires as burning brighter. (Note—I asked, Shall we send this to the GOLDEN GATE? Yes; tell them that it is a message from the Orient to the Occident.) CELESTIA ROSA.

I like the tone and temper of the GOLDEN GATE. Yours truly,  
D. S. MAYNARD.

SCIENCE AND RELIGION.—"A philosopher ought to be something greater and better than another man. The contemplation of the works of God should give a sublimity to his virtue, should expand his benevolence, extinguish everything mean, base, and selfish in his nature, give a dignity to all his sentiments, and teach him to aspire to the moral perfections of the great Author of all things. What great and exalted beings would philosophers be, would they but let the object about which they are conversant have a proper moral effect upon their minds! A life spent in contemplation of the productions of divine power, wisdom, and goodness would be a life of devotion."—Dr. Priestley.

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